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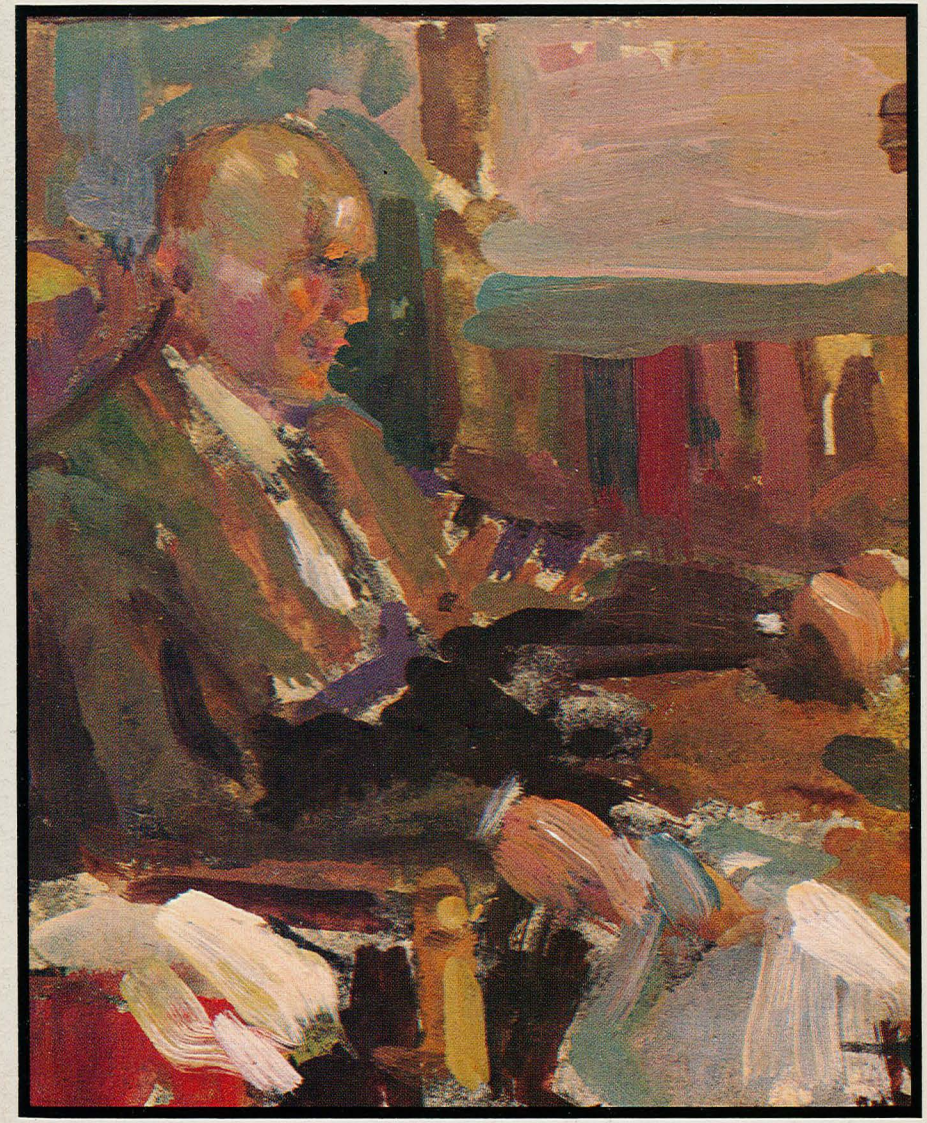

THE PACIFIC HISTORIAN

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A QUARTERLY OF WESTERN HISTORY and IDEAS

Volume 19 No. 2 Summer, 1975

Our Cover — The cover portrait of "R. R." Stuart was painted in his study by "A Friend."

address all correspondence:
EDITOR
THE PACIFIC HISTORIAN
University of the Pacific
Stockton, California 95211

In Memoriam

Reginald Ray Stuart, 1882-1975

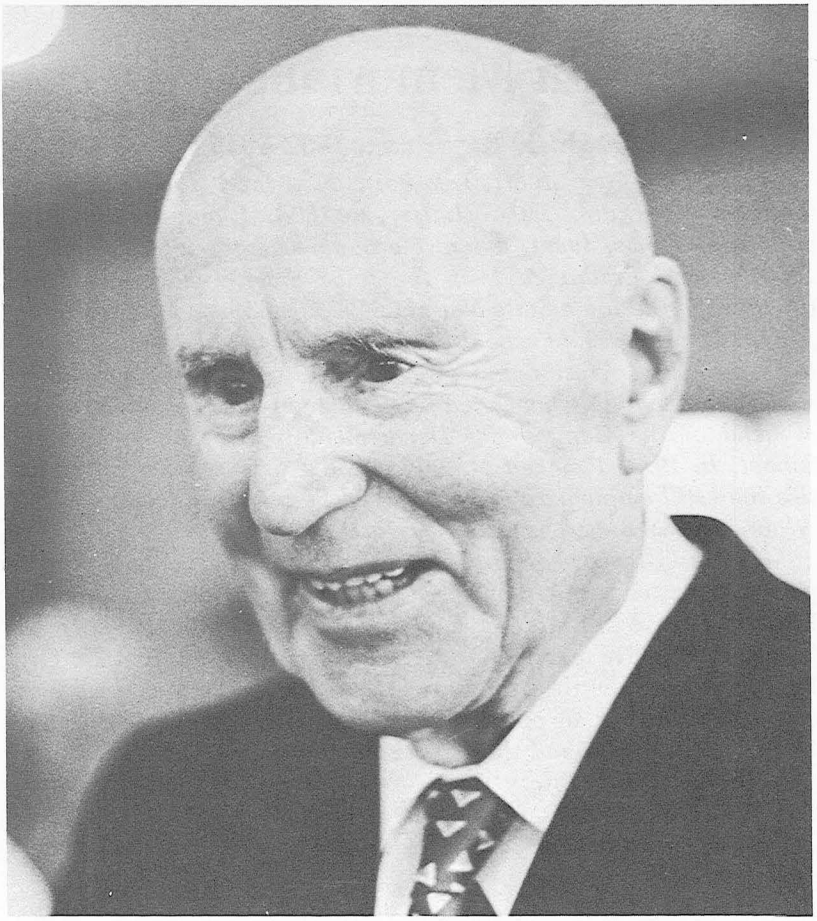
"I, Reginald Ray Stuart, was born on a farm about 10 miles southwest of Dows, Iowa. Later, in 1898, I moved with my parents to Dows, Iowa, where I graduated from high school in 1900. After I graduated from the Iowa State Teachers College [then called the Iowa State Normal School] in 1904, I secured employment in a business school at Spencer, Iowa. In 1908 I moved to Vancouver, Washington, where I taught the commercial subjects in the high school. In 1910, I came to San Jose, California, as head of the Commercial Department in the San Jose High School. In 1914, I moved to Oakland, California, where I am at this time still employed by the Oakland Board of Education."

(Written in an abbreviated family history, about 1940.)

After thirty-three years in Oakland as school teacher and principal, R. R. Stuart retired in 1947 to a life of writing and travel. Eight books are to his credit, and yet another publication soon to be announced. He married Grace Dell Harris in 1934. In 1956 Dr. Robert Burns drew the Stuarts to Stockton and into another phase of non-retirement, to pick up the Directorship of the California History Foundation and the responsibility for the Western History Collections in the Library. R. R. and Grace continued the traditions of Hunt, Paden and Hutchins in the Annual Institute, Mission tours, etc., and added touches of their own in the Western History interests of Dr. Burns and Pacific.

In the 1957 Institute, the Jedediah Smith Society came into being, R. R. as its Secretary-Treasurer. The same year this journal, THE PACIFIC HISTORIAN, was born. R. R. was Editor and in nine years nurtured it from its four-page beginning to a reputable sixty-page quarterly of national circulation. With the consolidation of Western materials in the Library and the contribution of their lifetime collections, the Stuart Library of Western Americana designation was made. R. R. and Grace were the honored recipients of the Order of the Pacific in 1965 at the close of their active relationship with the University.

R. R. was humble and persistent, gracious in every way. He was determined to see that credit was given where it was deserved, and sometimes given away when it should be his. The naming of the Stuart Library was done with his acquiesence and permission, but with reluctance on his part. His contributions made among us



will continue to be an enriching part of the common life, especially in the PACIFIC CENTER FOR WESTERN HISTORICAL STUDIES.

In 1967, two years after Grace's sudden death, he married Winifred Bendel, a friend for many years who shared his enthusiasm for history and for the Center and who ably supported and assisted him through the last years. Active and mentally alert to the last illness, he had hoped to see the Pacific Center in its new home, but it was not to be. He is survived by his wife, Winifred, a sister, grandson, granddaughter and six great grandchildren, and a host of friends.

By Arthur W. Swann

The California Missions as seen by Henry Chapman Ford

Rev. Francis J. Weber

Among the most celebrated published works relating to the historic foundations of Fray Junipero Serra and his collaborators along *El Camino Real* must be Henry Chapman Ford's *Etchings of the Franciscan Missions of California.* The twenty-four proof-etchings, measuring 17 x 22 inches on their mounts, were enclosed in a portfolio of two-tone linen. The prints, each signed by the artist, include duplicate views of Missions Santa Barbara and San Carlos Borromeo, together with a depiction of the abandoned ruins of the first La Purisma Concepcion. The handsome opus was printed, in 1883, at New York's Studio Press, in a limited edition of fifty sets.

The fifty-two year old, New York born artist had first visited the missions by covered wagon, in 1880-1881, and during that trek had made careful photographs which he later enlarged for use as models. From the very outset, Ford intended to produce the most elaborate work yet published on the subject. Upon completion of the oil portrayals, Mr. Ford journeyed to New York, where he personally supervised their transferral to copper plates. The freedom, delicacy and strength of the completed scenes amply testify to his success.

The publication of Ford's monumental opus was widely heralded. Archbishop Joseph Sadoc Alemany of San Francisco, recalling his own first tour of the missions, in 1851, found "the execution by Mr. Ford accurate." The Dominican prelate went on to say that the artist deserved "the special gratitude of the State of California for his zeal in preserving the glories of the Pioneers of its Christian civilization." Another foremost authority on the early missionary foundations, Father Joachim Adam, wrote from Los Angeles that he had carefully examined the etchings and considered "them not only exquisite as a work of art, but also a faithful representation" of provincial California.

A reviewer for the Los Angeles *Times* labelled the Ford etchings "an invaluable addition to the history of these earliest monuments of civilization in California" and hoped that folios would find their way into "every library and public institution of the State."

Newspapers from around the nation joined the chorus of praise. The Washington *National Republican* said that Ford's "work perpetuates on copper about the only interesting ruins to be seen in America." A writer in the Cleveland *Leader* called the etchings "not only beautiful and interesting as works of art" but also depictions of "great historical value." The Chicago *Times* ranked the portfolio as "one of the finest specimens of the 'art preservative' which has appeared in this country."

In its "Exposition Notes," the New Orleans *Times Democrat* declared that Ford's masterpiece showed "marked artistic talent, and admirable technique and perfect familiarity with the graver and acid bath." In Chicago's *Present Age,* Enoch Root wrote that the reproduction of the missions, from canvass to copper plates, demonstrated that the artist's "skill with the needle point equals his power in the use of the brush." Another prominent artist, Norton Bush of San Francisco, happily endorsed the etchings as being works of art of an exceedingly interesting character," while the Protestant Rector of Christ Church, Bridgeport, Connecticut, went even further and proclaimed them "the most ambitious work of the kind ever produced by an American."

When in 1961, many of the surviving sets were found to be soiled and battered, Mr.William A. Edwards made available his remarkably-clean portfolio for reproduction purposes to the Santa Barbara Historical Society. To the original twenty-four etchings, another dozen scenes, covering a variety of subjects, were added by Edward Selden Spaulding for his volume of Ford's *Etching's of California.*

Mr. Ford continued his interest in the missions and subsequently painted a number of other scenes, some of them in watercolor. At the time of his death, in 1894, the artist was busily working on the history of the early missionary foundations. A few of his isolated notes were published by the *California Historical Society Quarterly,* in 1961.

The assertion, by the San Francisco *Bulletin,* that the Ford portrayals would never be equalled "in truthfulness and artistic presentation," undoubtedly helped to sustain and augment the initial selling price of $50. The etchings have multiplied in value thirty-five times (/) in the past ninety years and a portfolio was recently offered for sale by Warren Howell at $1,750! Even a four page *Prospectus* for the *Etchings of the Franciscan Missions of California* was sold by Glen Dawson, in August, 1974, for $20!

Henry Chapman Ford's fascination for and reproduction of the California missions rank the artist among the truly great benefactors of Western Americana.

James Woods: A Stockton Pioneer

ANNE BAIRD

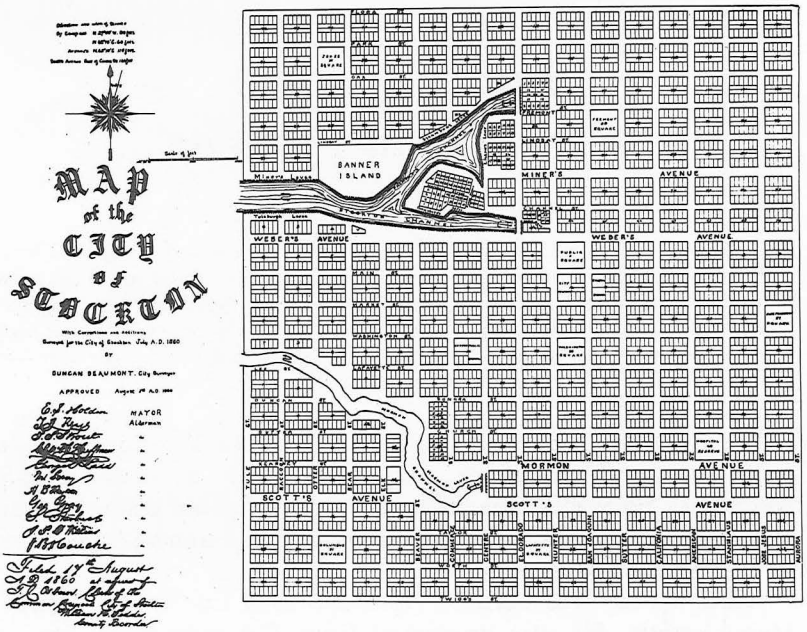
"As, on the deck of a Mississippi steamer, when it had reached the port, I have seen the captain throw down some pieces of coin, that each sailor might get what he could—as then, old and young, colored and white, bond and free, big and little, would make a desperate rush—jostling against each other—falling over each other, and pushing each other aside with most intense scrambling for the coin:—so was the rush for riches in the first years of California life."[1]

The man who wrote these words came to California early in 1850, during the rush for gold which drew so many people westward. He was a true pioneer, but he did not come west in search of gold. James Woods was a Presbyterian minister. He came to California to save souls.

James Woods was born on April 22, 1815, in New Braintree, Massachusetts. He was graduated from Columbia Seminary in South Carolina, and ordained in 1841. In 1840 he married Eliza Williams, herself the daughter of a Presbyterian minister. For eight years he held various pastorates in the south, until the Presbyterian Domestic Missions Board appointed him missionary to California. On May 17, 1849, with his wife and three small sons, he set sail from New York City on the ship *Alice Tarlton.*[2]

The trip around Cape Horn was long and terrifying. At one point the Woods' sailing vessel was blown to within eight hundred miles of Africa. At the equator they withstood thirteen days of dead calm and scorching heat. And, near the end of their journey, they spent a week among the "Farallone rocks" in fog and storm. The trip made such a bad impression on Woods that he wrote in his diary, "May the Lord grant in his great goodness that I shall never have to go another voyage to sea, and if compelled may it be in a steam vessel."[3] Finally, on Saturday afternoon, January 12, 1850, "just as the sun was sinking behind the western hills, we glided through the Golden Gate, and rode upon the silvery waters of San Francisco bay, and dropt the anchor. . . ."[4]

The Woods family was cordially welcomed at the primitive lodgings of another pioneer Presbyterian minister, Rev. Albert Williams. Williams had arrived almost a year earlier, and organized the First Presbyterian Church of San Francisco in May

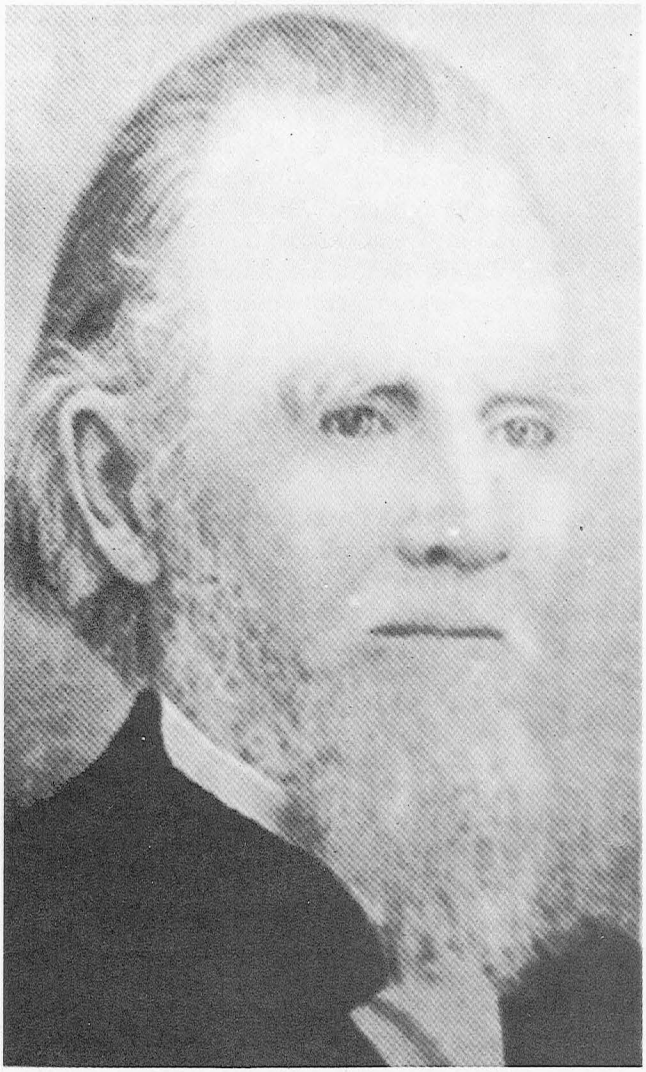


Courtesy Stuart Library of Western Americana.

of 1849. It was he who helped Rev. Woods choose his first pastorate in the new town of Stockton, near the gold fields.

Captain Charles M. Weber, Stockton's founder, was concerned that his town be more than a jumping-off point for would-be gold miners. He wanted it to have the stability that could come only with the addition of permanent settlers—people with families. These people would be more attracted to the town if it had houses of worship, so Captain Weber asked each minister he met, of whatever denomination, to settle in Stockton. Rev. Williams, having already made arrangements to begin a church in San Francisco, turned Weber down on more than one occasion. Knowing that another minister was on his way west, however, Williams asked Captain Weber to "preserve a patient waiting for Mr. Woods."[5] When Woods arrived, his fellow clergymen provided him with letters of introduction and recommendation and sent him on to Stockton.[6]

On a Saturday afternoon in late January, 1850, Rev. Woods and his family arrived in Stockton. They slept that night on the steamer which had brought them the twelve-hour trip upriver, and the next morning found temporary housing with George Dickerson, "an old Methodist gentleman, who had come to California two



Rev. James Woods.

years previously."[7] At that time, the population of Stockton was about one thousand men, with as many more coming and going to the mines. There were only five or six families in the whole town. The houses were mostly cotton-lined shacks.[8] As it was winter, the mud was thick in the streets, and "paving" them with "wet hay and brush" did little or no good.[9]

Into this primitive situation Rev. Woods unhesitatingly brought

his wife and three little boys. Eliza, raised in the south where slaves did the hard work, scarcely knew how to prepare a meal.[10] As the only white woman in town, she must have been extremely lonely.[11] Her first real "home" in Stockton was a frame of boards with cotton walls. During the winters spent in soggy tents under unbelievably unsanitary living conditions many of Stockton's early inhabitants became ill and died. Often men would shoot or stab each other or innocent bystanders while drinking and gambling.[12] One of the Woods' sons, James, a child of about three years when the family came to Stockton, wrote much later,

"Relatively to the number of men, the women and children were few, yet they were here. 'There is no society,' was not an empty phrase. What our mothers bore and suffered, what daughters, wives, and sisters endured, the tears they shed in secret or bravely brushed away in the open, their fortitude in disappointment, pain and grief, deserve more than 'the passing tribute of a sigh.'"[13]

Woods himself, though he loved his family in his own way, had another commitment. In becoming a minister, he gave all earthly problems into the hands of God. He had one mission in life: to save souls. The first full day of his stay in Stockton, a Sunday, he held prayer meeting in the house of a Methodist friend. The following Sunday he preached his first sermon, the first Presbyterian sermon ever preached in Stockton.

"It was in a building surmounted with a large sign: 'A Temperance Store.' It was a cloth structure. In one end was a blacksmith shop separated by a cloth curtain. While I was attempting to wield the gospel hammer to break in pieces the stony heart of the sinner, the blacksmith was wielding his iron hammer to mould a horse shoe into shape, and adjust it to the foot of the horse. But the poor man had quite a pressing temptation, for the price of shoeing a horse in '49 was 8 dollars a shoe; making $32 if the horse was fully shod. But the ringing of the anvil chimed in but sadly with the music of sacred song in divine worship on the holy sabbath.[14]

By the following Sunday Rev. Woods had found a quieter store. The owner even set up benches for the congregation. After the service, Rev. Woods was horrified to learn that the barrels supporting the planks used for the benches were full of whiskey.[15] It was then and there that he decided a permanent building solely for worship was an absolute necessity. When he went to Captain Weber to discuss the matter, Weber told him to gather together some prominent citizens interested in the erection of a Presbyterian church, select a lot, and report their choice to him. They did so, choosing a lot at San Joaquin and East Main streets. Weber donated not only the chosen lot but a quarter of a block to the new enterprise.[16]

The First Presbyterian Church of Stockton was formed on Sunday, March 17, 1850, at Mount Vernon House on Weber Point. There were nine members: eight men plus Eliza Woods.[17] The organization of one of the first Presbyterian churches in all of California was cause for great rejoicing. Only one minor irritation marred the event. By coincidence, a Methodist minister, Isaac Owen, came from San Jose with the idea of organizing a Methodist church in Stockton on the same Sunday, March 17. Rev Woods later wrote, "Learning that we were going to organize on Sabbath, Mr. Owen organized on Saturday and so beat us."[18] Central Methodist Church became by, one day, the first Protestant church organized in Stockton. Cordial relations with the Methodist brethern in most cases prevailed, although Rev. Woods noted with some satisfaction that Central Methodist was dedicated in the summer of 1850, a full five months after his own church was dedicated and opened.[19]

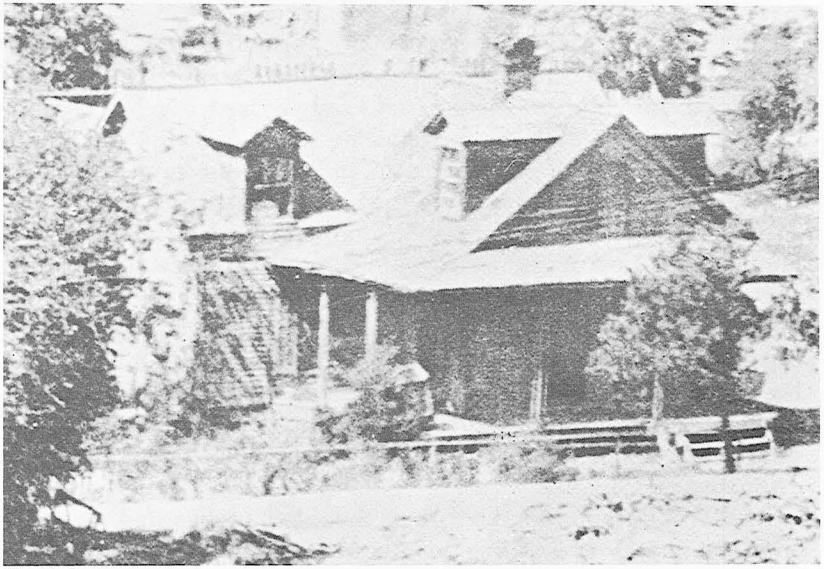
Rev. Woods soon found out that, though many wanted a church building, none were willing to give up valuable mining time to serve on a building committee. Instead, the men gave Woods a bag of gold dust and sent him off to San Francisco. In order to erect the church building as quickly as possible, he bought "lumber for large warehouses already framed for immediate erection,"[20] had it shipped to Stockton, and set to work. "I obtained every subscription, employed every workman; made every purchase, from a shingle nail to the bell in the tower, and paid every bill,"[21] he wrote.

Though hastily conceived and erected, the church building was adequate, even imposing for its day. It measured 26 by 50 feet, boasted pine seats, a wooden stove for heating purposes, and a pulpit with a scarlet cloth. The total cost was $14,000. First Presbyterian Church was dedicated the first Sunday in May, 1850, ten weeks after the decision to build was made.[22] It was the first Presbyterian church building in California, and possibly the first on the Pacific coast.[23]

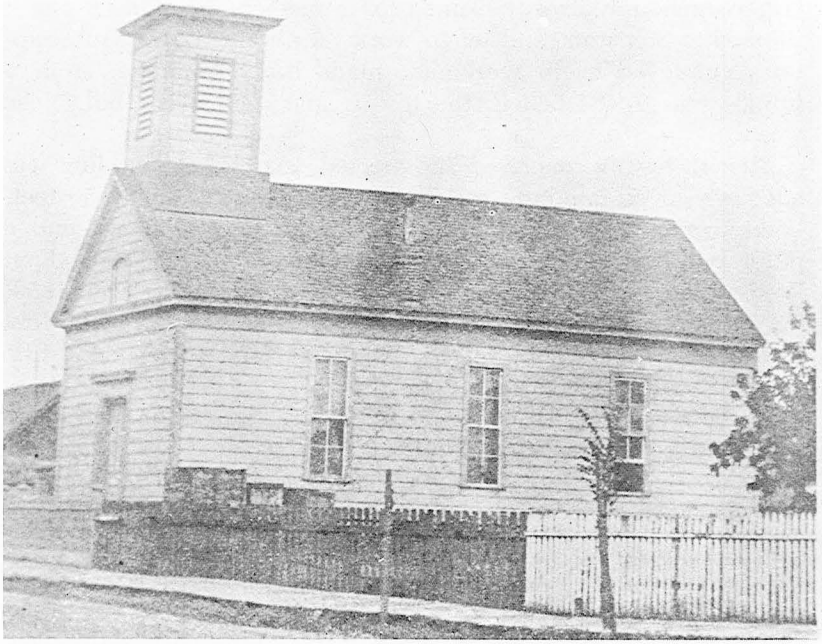
As the spring sun dried out the mud of the streets, James Woods plunged into his Stockton ministry:

"My duties in the summer of '50, after the completion of the church edifice, were to prepare and preach two sermons on the Sabbath—teach school five days in the week—cook for the children and wash the dishes when my wife was sick, which was a good portion of the time that first summer—nurse my feeble wife—visit the sick—bury the dead—marry the betrothed, and spend my leisure hours in looking after the interests of matters and things generally."[24]

One wonders, after reading this list of duties, that Rev. Woods



Mount Vernon House, Weber Point. First Presbyterian Church organized here, March 17, 1850.



First Church, built by Rev. Woods.

had any leisure time at all. He was no ordinary minister. Woods was totally committed to the cause of Christ—saving souls. For Woods, the soul was all-important. A person's family, friends, wealth, status, or even his life, could and should be given up, if it kept him from attaining salvation. Woods himself cared nothing for wealth or status, never minded what people might think of him, cared very little for his own life. A good example of his commitment is the masquerade ball.

In the summer of 1850, the ball was planned for the amusement of the townspeople on "Sabbath evening." In his sermon that morning, Rev. Woods made only a passing reference to it, thinking that no one but the "lowest and wickedest"[25] would attend. To his surprise and disgust, all the important people were there, including judges and high-ranking military men. Since Rev. Woods abhorred dancing only slightly less than he abhorred drinking, he decided to issue a strong rebuke. It did occur to him that he, in turn, might be rebuked just as strongly. He decided, "It is better that men should break your head for doing your duty, than God should break your heart for neglecting it."[26]

The Sunday following the dance, he preached a strong sermon attacking the editor of the daily paper as well as other prominent citizens for leading young people astray and advocating desecration of the Sabbath. In his view, dancing and drinking were devices of the devil which lured men's souls away from God. One of the offending individuals was in church and soon told the others. The next day on the street Woods saw the editor coming toward him. Resisting the impulse to flee, Rev. Woods held his ground and was surprised to see the editor lift his hat and bow to him politely. The other men he had reprimanded did likewise when he encountered them later in the week. Rev. Woods concluded, and rightly so, that these men respected him for his opinions and his frank expression of those opinions. Years later in his memoirs he wrote, "The instructions to ministers are, 'to reprove, rebuke, exhort,' and in the discharge of this duty, the preacher, if he avoids offensive epithets, has nothing to fear."[27]

In the pursuit of lost souls, Rev. Woods often visited the Stockton jailhouse. On one occasion he became friends with a young man sentenced to be hanged for stabbing a gambling companion. Woods heard that the man, called Mickey, had repulsed one minister who tried to see him, so of course he himself went at his first opportunity. Woods was well-received, but could not impress upon Mickey the importance of making his peace with God. After the lawyers had failed in their appeals for a new trial,

however, Mickey became contrite, repented, and accepted Christ as his Savior. He died a sincere Christian. In his memoirs, Rev. Woods observed that Mickey's case is evidence that no good is done by commuting a person's sentence from death to life imprisonment. The incarcerated person will hope for pardon or escape, and will never repent of his sins. "But if under sentence, and the day of death is approaching, anxiety will be awakened, and he will become restless and seek salvation."[28]

To Woods, the salvation of the soul was infinitely better than the salvation of the body. The drinking, dancing, gambling, and general depravity of the population of Stockton was a constant source of sorrow to him. He did everything he could to bring the miners into his church, even if it meant employing some rather unconventional methods.

In November, 1851, Mrs. Henry Kroh arrived in Stockton with her young son and six daughters. The family had come west to join their father, Rev. Henry Kroh, and brother George. Rev. Kroh was a German Reformed minister sent by his church as a missionary to the California gold fields in 1849. His son, George, had managed to earn enough money mining to send for the rest of the family, then living in Cincinnati, Ohio. Kroh and Woods were friends, and the Woods family housed the newly-arrived Kroh family until they found a place of their own. To his delight Rev. Woods discovered that the Kroh women were accomplished singers. He reasoned that the only white women in town, organized into a choir, might attract men from the mines more easily than he and his sermons could do alone. Once inside the door, the men might even absorb the message of salvation and turn aside from their evil ways. Accordingly, an organ was procured for one of the Kroh sisters to play, and rehearsals began.[29]

The venture succeeded beyond Woods' wildest dreams. In her later years, one of those female choir members described the first choir service:

"Such an outpouring of men! Mother and Mrs. Woods in the congregation and five of us in the choir composed all the female portion of the congregation. The rest consisted of men of mature years and young men away from home and entering a church for the first time perhaps in this new country. When the hour arrived for service the church could hold no more. Those who could not enter stood outside the door during the whole service. The evening service was a repetition, and those who could not get into the church obtained boxes and laid boards upon them and kneeled before the windows which were opened so they could hear the sermon and the singing. It was a strange sight for the men to see women and especially young girls. The miners would come to Stockton on Saturday to frequent the resorts. Drinking and card playing formed their diversions. Many a young man turned away from the gaming table to listen to the music and hear the sermon."[30]

The choir grew and improved, the services remained full, and James Woods was greatly encouraged.

The Presbyterian denomination has always been interested in education. In this respect its minister, James Woods, was no exception. During the winter of 1850, Rev. Charles Blake came to Stockton to begin a school. Captain Weber, always interested in the development of his town, gave Blake a quarter of a block on the northeast corner of Market and San Joaquin streets, just south of First Presbyterian Church.[31] The small wooden schoolhouse was opened the day before the dedication of Woods' church, May 4, 1850. It closed shortly thereafter, chiefly because of the small number of children in Stockton at that time. As three of those children were the Woods' own, Rev. and Mrs. Woods[32] managed to keep a school going in the church until the summer of 1852. By then the Methodists had established a boys' school, so the Woods' school became the San Joaquin Female Seminary, under the guidance of the First Presbyterian Church Board of Trustees.[33] The school educated children of various religious beliefs, while remaining strictly Protestant. "The whole school read in the Testament in the morning,"[34] Woods wrote in his diary. Education to Woods was yet another way of saving souls.

When James Woods left Stockton in 1854, he had a long and fruitful ministry still before him. Though often troubled by ill health, he never gave up his commitment to saving souls. He founded churches in many places, including San Francisco, Los Angeles, Santa Rosa, Healdsburg, and even one in Tombstone, Arizona. He died in 1886, having lived to see the Presbyterian church in the west grow strong and prosperous. Ever true to his commitment, his final words were: "Christ is my hope, my joy, my trust. These are my dying words."[35]

FOOTNOTES

1 Rev. James Woods, **Recollections of Pioneer Work in California** (San Francisco, 1878), p. 66.
2 Dr. C. M. Drury, **Ninetieth Anniversary of the First Presbyterian Church** (Stockton, 1940), p. 12.
3 Rev. James Woods, "Diary, 1850-1875" (unpublished, original in Huntington Library, San Marino), p. 133.
4 Rev. James Woods, **Recollections of Pioneer Work in California,** pp. 5-7.
5 Rev. Albert Williams, **A Pioneer Pastorate and Times** (San Francisco, 1879), p. 70.
6 **Ibid.,** p. 70.
7 Rev. James Woods, **Recollections of Pioneer Work in California,** p. 14.
8 J. M. Guinn and George H. Tinkham, **History of the State of California and Biographical Records of San Joaquin County** (Los Angeles, 1909), Vol. I, p. 245.
9 Rev. James Woods, **Recollections of Pioneer Work in California,** p. 14.
10 **Ibid.,** pp. 11-12.
11 Margaret Blake-Alverson, **Sixty Years of California Song** (San Francisco, 1913), p. 24.
12 Rev. James Woods, **Recollections of Pioneer Work in California,** pp. 17-18.
13 Rev. James L. Woods, **California Pioneer Decade of 1849, the Presbyterian Church** (San Francisco, 1922), p. 11.
14 Rev. James Woods, **Recollections of Pioneer Work in California,** pp. 15-16.
15 **Ibid.,** p. 17.
16 **Ibid.,** pp. 23-24.
17 "Records of Session, First Presbyterian Church, 1850-1878" (unpublished, original in First Presbyterian Church, Stockton), p. 4.
18 Rev. James Woods, **Recollections of Pioneer Work in California,** p. 92.
19 **Ibid.,** p. 91.
20 **Ibid.,** p. 25.
21 **Ibid.,** p. 25.
22 **Ibid.,** p. 25.
23 Dr. C. M. Drury, **Ninetieth Anniversary,** pp. 15-16.
24 Rev. James Woods, **Recollections of Pioneer Work in California,** pp. 27-28.
25 **Ibid.,** p. 118.
26 **Ibid.,** p. 120.
27 **Ibid.,** p. 122.
28 **Ibid.,** p. 152.
29 Margaret Blake-Alverson, **Sixty Years of California Song,** pp. 7-27.
30 **Ibid.,** p. 27.
31 Jessie R. Hollembeak, **A History of the Public Schools of Stockton, California** (no publisher, 1909), p. 14.
32 Stocktonian historians mention Mrs. Woods' part in the school, but fail to note that her husband taught as well. See Rev. James Woods, **Recollections of Pioneer Work in California,** pp. 27-28.
33 George H. Tinkham, **A History of Stockton** (San Francisco, 1880), pp. 281-283.
34 Rev. James Woods, "Diary, 1850-1875," p. 151.
35 Rev. James L. Woods, **California Pioneer Decade of 1849,** p. 147.

Rebecca, Anne, David and Jesse Baird.

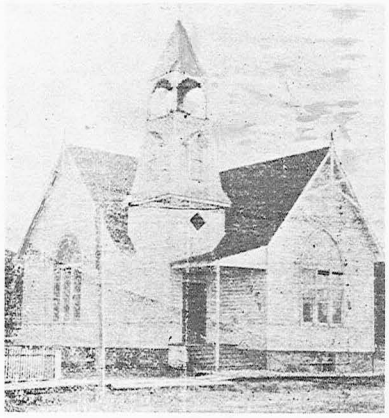
BIOGRAPHY

Anne Foster Baird was born in Sharon, Pennsylvania, in 1944. At the age of two her parents, Albert and Rebecca Foster, moved to McConnellsburg, Pennsylvania, a small, rural community, where her father still practices law. She was graduated from the local high school and earned her B.A. degree in History from the College of Wooster, Ohio, in 1966. Since then she has lived in California with her husband, David, a Stockton attorney. The Bairds have two children, six-year-old Jesse and four-year-old Rebecca. They are members of First Presbyterian Church of Stockton, organized by Rev. James Woods. Mrs. Baird became interested in Rev. Woods after reading the church's earliest records. She is developing her article into a book on Rev. Woods' life.

JUNCTION CITY

JOSEPHINE EVANS HARPHAM (MRS. EVERETT)

Photos are by Miss Gertrude Sanders, Salem, Oregon.



Christian Church

Junction City's Yesteryears

Junction City and its surrounding countryside is one of the loveliest and one of the richest farming areas in Oregon and most certainly in Lane County. It is also one of the most historical.

The area lies on the northern edge of Lane County which was created by an approved legislative act January 24, 1851, and is bordered on the east by the Willamette River and also the Linn County line for approximately a distance of four or five miles. The size of the Junction City School District No. 69—about 155 square miles—gives a perspective on the extent of the area.

For a time, step back in history into Junction City's yesterdays. First there were Indian trails; then, roads and routes blazed by intrepid trappers and early pioneers. Somewhat later came the ferries and the river boats to provide ingress into this area of Oregon.

A "Donation Land Law," introduced by Senator Linn, was passed to encourage immigration. It granted married couples 640 acres of public land and single men 320 acres, if they settled in Oregon by December 1850.

One of the very first settlers to arrive was Lester Hulin who in December 1847 took up a very early claim on the Long Tom River.

Hulin was born in Saratoga County at Malta, New York, March 22, 1823. There he received his education and grew to manhood.

In 1845 at St. Louis, Missouri, he met Fremont and Colonel Ebert with whom he participated in an exploring expedition through Colorado, Kansas, New Mexico, Northwestern Texas, the Indian Territories, and back to St. Louis.

About this time he moved to Iowa where he made his home until 1847. In this same year he left from St. Joe, Missouri, for the long trek westward to the Oregon country. Upon his arrival he worked for a time in what is now Corvallis.

Although he established a claim, which he left to J. B. Fergerson to look after, he departed in 1848 to participate in the Cayuse War after which he went for a period to the gold mines in California (1849). In this same year he went to San Francisco to take passage on the schooner **Hackstoff** which was bound for

Oregon. On board were C. J. Hill, C. Mulligan, James Chapin—all to become well-known pioneers of Lane County.

In the Rogue River area the schooner became stranded on the bar. The voyagers had to proceed to their destination on foot, and they arrived in the Willamette Valley nearly a month after their departure on what was an arduous and perilous trip.

Shortly after this rugged experience, Hulin returned to California, overland, and remained there until January 1850 at which time he returned to settle down on the land which was about three-and-one-half miles in a southeasterly direction from what is now Junction City. Here he resided until he established a home in Eugene in September 1881 still, however, retaining his farm.

On December 1, 1853, he married Abbe J. Craig, a native of Jackson County, Michigan. Nine children were born to this couple. Only five survived until adulthood. They were: Anna, Charles S., Edgar M., Samuel Addison and Lester Gilbert. Lester's son was the late Wilbur S. who married Daye Marshall. Their son is Gilbert M. Mrs. Hulin and son Gilbert are well-known residents of Eugene.

All through the early '50s the Hulins began to acquire neighbors, some close and some a little farther away. Among these were: the Blackleys; the Allen Bonds; the W. H. Brices; the David Coffmans; the Samuel Craigs; the William Cummings; the James Dawnes; the James Harpoles; the Larezo Hashroucks; the Hylands; Dr. and Mrs. Gabriel Johnsons; the Hugh Lanes; the McClures; the A. Prattons; and the C. W. Washburnes.

Another neighbor was John Milliorn, a native of Virginia and a wheelwright by trade. He married Mary W. Lee, also a Virginian, who was born near Lynchburg in 1811. She was the daughter of Shelly Lee who was a member of the famous Lee family of Virginia connected with the Southern Confederacy.

Some time before crossing the plains by ox team to Oregon, Milliorn had lived near Independence, Missouri. In 1853 he took up a donation land claim near Junction City.

Thomas A. Milliorn was the oldest son and second child of John and and Mary. At 18 he became a wheelwright in Kansas City, Missouri, and built the wagon which took him to the California mines in 1849. There he engaged in mining and also operated a pack train from Colusa to Trinity. In 1852 he came on to Oregon where he located his father's claim, later becoming owner of the land upon which Junction City was eventually laid out.

During the Rogue River War Milliorn was with the quartermaster department hauling supplies to the soldiers in the south. He got along very well with the Indians so encountered no difficulties in handling this assignment.

He was married to Eleza K. Aubrey near Eugene in 1863, she being a native of Daviess County, Missouri. The Aubrey family had crossed the plains to Oregon in 1850. Five children were born to the couple. Mrs. Milliorn died in 1877. Mr. Milliorn married a second time in 1878, Mary L. Hill of Iowa becoming his wife. Her family had come to Oregon in 1864. Two children were born to the union.

In 1864-65 he joined a brother-in law with a pack train to Boise Basin, Idaho, and in 1884 went with 18 men to the Coeur d'Alene mines in a skiff. He wanted to try his luck in the Klondike but was dissuaded on account of advancing years.

Over the years he donated land for the mills and for the main school block. He was a school director and was active in the Democratic Party. He was a member of Eugene Lodge No. 11, A. F. & A. M., and the Royal Arch Chapter at Corvallis, Oregon.

As time passed all these early pioneers—Hulin, Milliorn and their neighbors—made in their respective ways fine and lasting contributions to Oregon. They became first families of their county and their chosen state.

About 1853-54 a person by the name of Woody established a house of entertainment, wharves and storehouses on the Willamette River bank about two miles north of the present Junction City. Stores were opened by Wesley Briggs and Dr. Aubrey, and the place became known as Woodyville. This name was later changed to Lancaster by John Mulkey who bought out the property. Here he erected a saw mill which remained in operation until 1861 or later.

Mulkey was a colorful figure. He was a Democrat and a secessionist who was arrested in Eugene because of his speeches in favor of Jefferson Davis. Altercations took place between his friends and followers and Eugene City lawmen. Finally soldiers were dispatched from Vancouver barracks to put an end to the local civil war.

Woodyville, now known as Lancaster, was chosen as a settlement because the river was navigable to this point which was the center of a prosperous agricultural district. Here was concentrated the trade of the whole area. The little village advanced and prospered until disastrous floods came and destroyed much of the settlement. In time the Willamette changed and shifted its course at least twice.

For a while the Long Tom River was navigable and used extensively, but conditions changed, and it became less suitable. The period of river transportation finally came to an end, and the era of the railroad began.

In the 1850s Palmer Ayres crossed the plains to Oregon. His son Edward left the Willakenzie area in 1902 and bought a farm of 111 acres about one-half mile from the old site of Lancaster. The building which had housed the river freight until distribution was still standing at that time on the Ayres newly purchased farm. Today there still remains on the Ayres place a huge fir tree which was used by the river boats for their tie-up in those now far-off days of over a century ago.

Junction City now stands on land purchased by Ben Holladay, a widely known railroad figure of his day. Holladay bought 90 acres from T. A. Milliorn in 1870-71 for the Oregon and California Railroad Company. This land was to be used as a town site and refueling junction for the East and West Side Railroads. Additional tracts were obtained later from L. D. Gilbert and G. H. McQueen.

A year or two later Milliorn, in partnership with C. W. Washburne laid out a second tract for the site of future farms, homes and public buildings. This land became known as the Milliorn-Washburne Addition.

Some time after the railroad junction was established a number of Chinese were brought in and employed by the railroad company as repairmen. This colorful Oriental colony for a time enriched the life of the community with its special observances, festivals, holidays and traditions.

The first building and place of business in the area soon to be known as Junction City was a ware-

house erected in 1871 and operated by W. H. Hoffman. About this time a number of buildings were brought up from fading Lancaster and set down in the new little community. Louis Solomon, it is said, brought his store and all its stock from Lancaster and in doing so became another one of Junction City's first businessmen.

Isaac Senders and Joseph Sternberg came not long after and established a general mercantile firm known for years as "Joe's and Ike's." Senders became postmaster when the official post office was established in 1871. As another fact for record in 1871, the marriage of W. P. Lewis and a Miss Florence took place, the first in the new community.

Next came I. Newcomb who started a blacksmith shop and Eli and Elias Keeney who opened the Last Chance Saloon.

In 1872 a Mr. Berry opened a hotel which operated until its destruction by fire in the winter of 1881-82. Some time later W. H. Baber built a new hotel which was operated by M. G. Wilkins.

Another addition to the fledgling community was a two-story school building with J. C. Boland as teacher.

On October 29, 1872, by an approved act of the Oregon Legislative Assembly, Junction City became an incorporated town. It was to be provided with five trustees, a recorder, a marshall and a treasurer. At an initial meeting E. W. McKelly was appointed president of a committee to draft a constitution, bylaws and ordinances for the council.

One of the first contracts let was awarded in May 1873 to Thomas Humphrey to build a city prison which was completed at a cost of $84.37.

Junction City's School District No. 69 had its official beginning on April 22, 1872. T. G. Hendricks of Eugene City was county superintendent at the time. On May 10 of that year a committee was selected to choose a suitable site for a schoolhouse, and subsequently construction was begun on March 3, 1873, at 6th and Holly.

In this same year the Cumberland Presbyterian Church was built and on June 22 was dedicated.

In 1874 J. A. Campbell of the Christian Church preached the first gospel sermon in the area.

Several citizens of about this period in Junction City's history should be mentioned here, for then and through the years they made real contributions to the life of the community.

George Belshaw, an early-day resident of the community, was an extensive breeder of fine horses, cattle, sheep and hogs. He also became known widely for his wheat culture. His products received first prizes at the Centennial Exposition in 1876, at the Paris Exposition in 1878, and later at the Oregon State State Fair.

In 1871, as young boys, John, Joseph, Christian and David Strome and a sister, Mollie, left from Ohio with their parents Abraham and Catherine for San Francisco, California. From there the family went by boat to Portland, Oregon, and from there by train to the newly formed settlement of Junction City. A number of years later the four boys bought a fine farm from Colonel Folsom, a well-known figure of his day, for 5,000 bushels of wheat, which were to be delivered to a warehouse in Monroe.

John became the father of Cary and Catherine. Catherine married Angus Gibson, who for many years served as a state senator and as a state representative. During his terms of office he was responsible for a wide variety of useful legislation for

Oregon. Cary and his late cousin Glen and their families have taken a very active part in the life of Junction City in more recent years just as their forebears did in earlier times.

Among those who likewise have made their contributions over the years are: the Maurice Allens; the George Baileys; the Isaac N. Edwards; the Malcolm J. Harpers; the James Harpoles; the M. Dallas Lingos; and the Henry Moffetts.

From the early 1870s on for a number of years the town built up rapidly and became prosperous.

In the fall of 1877 (September 2) the city council declared their willingness to contribute $500 toward the purchase of a fire engine for the use of the town and an equal sum to be subscribed by the citizens. This they declined to do, so the governing body withdrew their offer and left the town without protection from fire.

In 1878 a series of disasters overtook the thriving city and adjacent areas. Fires succeeded fires. On Saturday October 5, 1878, a fire broke out in Solomon's store which spread to the hotel, several shops, many dwellings and four of the large warehouses, causing a tremendous loss.

On August 10, 1880, Howard's Warehouse, valued at $17,000, was destroyed by fire. Again on March 23, 1882, the Kratz, Washburne and Howard Mill was burned to the ground, its original cost having been at least $30,000. Just two nights later Solomon's warehouse and a goodly amount of wheat fell to the roaring flames. For some time insurance companies would take no risks with regard to insuring the town.

In June 1879 a tax was ordered to be levied for the purpose of aiding the council to procure a fire engine, but the order was rescinded on a petition by the people.

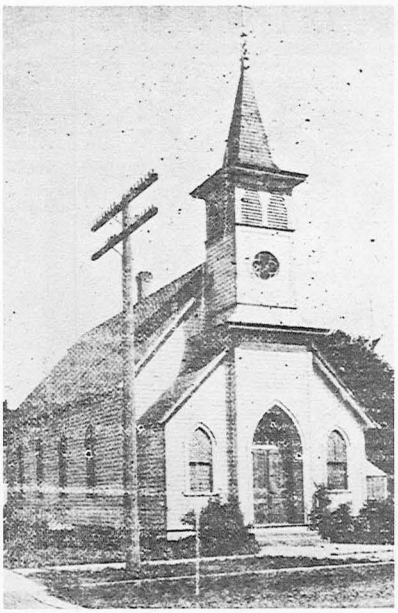
In this same month an entirely new code of city laws was accepted by the council. With the new city government elected to serve in 1880-81, things took a decided turn for the better. The officers were: John Wortman, president; F. W. Folsom, George W. Crow, W. H. Hoffman, W. S .Lee, councilmen; and William M. Pitney, recorder.

Several years later some new people began to arrive. Among these were the Thomas Baileys who took up a 500-acre farm five miles southwest of the city in 1887. Mr. Bailey's father had come to the Bailey Hill area in 1850. Thomas and Anna (Flint) were the parents of Elsie L., Louise G., Mary Elln and Edward. Edward married Miss Helen Lee Rosenberg of Seattle, Washington, on October 25, 1919. In 1921 he took up the practice of law in Junction City where he remained for ten years. During this period he served very constructively in the Oregon Legislature, took an active part in politics, and ran for governor in 1930. In 1931 he moved to Eugene and resumed his practice of law where since that time he has become well and favorably known as one of Oregon's most prominent attorneys.

From the middle of the '80s on, the town of Junction City developed in a wide variety of ways but it still remained in essence a railroad and farming community.

Shortly after the turn of the century, however, new cultural influences were brought to bear on this area of Lane County.

In the early 1900s A. C. Nielsen Sr., a former real estate dealer from Tyler, Minnesota, was one of the founders of the Danish Colony in Junction City. He obtained 1600 acres by auction east of Junction City. This land was offered in tracts of 40 to 60 acres to Danes coming



Dane Evangelical Church

from the Middle West and other parts of the country to settle in the Lane County area. Many of these people had been born in the old country, but those who had not had been raised in Danish communities where the language was spoken almost exclusively. Their interests were largely agrarian though many of the Danes were fine builders and carpenters as well. Coming into the community about this time were: the Carl Andreasons; the Rasmus Andreasons; the A. Asboes; the Pete and Hans Bodtkers; the Anders Jensen Bribskos; the John Hentzes with sons, Ejner and Bue; the Mads Jensens; the Soren Jensens; the Troels Klinges; the H. P. Markusens; the Hans Petersens; the Chris Sands and others.

Among the first needs felt by the new and growing Danish community was that of a church of their own. So in May 1902 the first organization meeting took place. The first pastor was one J. Wyland who conducted services in a community hall until a new Danish Evangelical Church could be built. The church has played a large role in cementing the Danish Colony together over the years. It has provided a place for baptisms, confirmations, marriages and funerals and for meetings of the brotherhoods, sisterhoods, auxiliaries and youth groups. Worthwhile activities of all kinds have been encouraged such as lectures, talks, Bible study and many festive celebrations.

Until 1937 the Danish tongue was used almost exclusively at all functions of the church. The pastor at this time, Holger O. Nielsen, instituted the use of English for his sermons and for general use in the church. Up until 1951, however, special morning services were still given in Danish for the older members of the congregation.

In 1962 the church affiliated with the Lutheran Church of America. From this time on the membership expanded as did the ethnic background of its pastors.

Through the intervening years the Danes have affected the life of the community in a wide variety of ways. The farming, business, social, religious and cultural life of the area reflect the Scandinavian influences.

One of Junction City's prominent citizens, Dr. Gale Fletchall, early perceived using the many talents, the arts and crafts, the racial and cultural heritage of the Danish population for the betterment of the community as a whole. In 1961 he initiated the Scandinavian Festival and became first president of the association which he remained for a number of years thereafter. His effort and that of others has been richly rewarded with local, national and international recognition.

If only Hulin, the first settler, could see his wilderness home now.

A. C. Nielsen House

The interesting old Nielsen house at 85 Dane Lane is now the home of Mr. and Mrs. Lewis Bryson and their four children. The Brysons love the old home and fully appreciate the early-day charm of this residence and its setting.

It was built around the turn of the century by A. C. Nielsen, Sr., a former real estate dealer from Tyler, Minnesota, and one of the founders of the Danish Colony in Junction City. He was instrumental in bringing many Danish families to the area in the early 1900s to whom he sold large tracts of land for home sites. In addition to his real estate interests, he was a skilled orchardist, dairyman and poultryman.

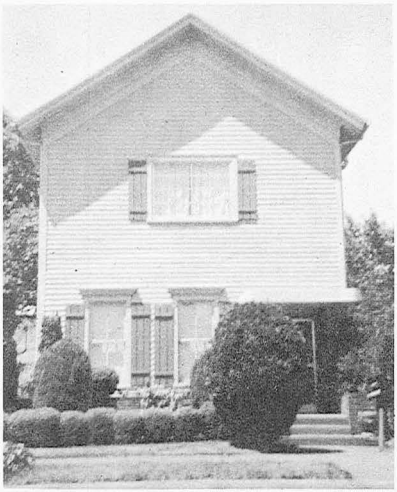
Situated now on seven and a half acres of land, the house is nestled against a background of beautiful walnut trees, lilac bushes and trailing ivy, all original plantings.

The home is of all-wood construction and of two stories. The upper part is of shakes, the lower, siding, and the whole house is put together with square-headed nails.

The walls measure about nine and a half feet. They were constructed of shiplap boards covered with cheesecloth, thin paper and a quaint dark wallpaper.

There has been remodeling over the years, but the general plan remains. One enters the hall where there are French doors into the living room on one side and what was formerly the parlor on the other, and just adjacent is the spacious dining room and off of this area the kitchen. A door from the kitchen leads into what is now a family room. From the front hall a colonial type stairway leads up to four large bedrooms above.

Among interesting original features of the old home are: a leaded pane glass front door; square bay-type windows; old-fashioned doorknobs and other hardware of fancy design; old dark stained woodwork; three-inch fir boards on the floor; and the old hitching post at the end of the front walk. In one square of the walk can still be seen the name A. C. Nielsen.



N. L. Lee House

The lovely Lee home at 655 Holly was until recently the home of Mrs. Christine Rasmussen. It was purchased in 1935 by the Rasmussens from Dr. J. P. Love, then owner of the fine residence.

The Lee family, early pioneers of Lane County, lived for a time at Portland, Salem and Lebanon and at the old town of Lancaster.

Philester Lee came across the plains in Oregon in 1847, locating first at Portland, then at Salem, and eventually took up a donation land claim at Lebanon.

His son, N. L., studied in the public schools and then enlisted for service in the Civil War as a member of the Company F, First Regiment, Oregon Infantry. He was later stationed at Ft. Lapwal, Idaho (1865-66) to put down Indian uprisings. While at this post he studied medicine and surgery under Dr. George K. Smith, post surgeon, U.S. Army. After the war he matriculated at Willamette University at Salem, graduating March 3, 1871, being one of the first graduates. He engaged in practice at Lancaster, Lebanon and Junction City, being the first physician to locate in this area.

He died a highly respected member of his community at the age of 85 in 1919 at Junction City. He was survived by his wife, Amanda Griggs Lee, and several children.

In the early seventies, not long after Junction City had become an incorporated town, the Lees decided to leave Lancaster. This community was gradually fading as a settlement because the Oregon and California Railroad Company had designated the new city a refueling junction for its East and West side railroads.

They brought to their new location in Junction City a small house from Lancaster in which they lived until the beautiful new house was ready for occupancy.

The home is of all-wood construction and of two stories. It is built of fine structural timbers put together with square hand-forged nails. Remodeling has, of course, taken place over the years, but the plan of the house remains generally the same.

The front door opens into an attractive long entry hall with colonial stairway and newel post. This area opens into a combined living room and doctor's office to the right and off of this, a double French door leads to an old-fashioned parlor. Back of this living room was the dining room with a side porch to the north and just adjacent the kitchen and bathroom, the latter replete with old-fashioned high tub on legs.

There were four bedrooms, one of which was used for a billiard room.

This charming early-day doctor's home and office still contains many original windows; old wide baseboards, 12-foot high ceilings and old handmade shutters. Many of the original plantings were replaced by the Rasmussens with lovely shrubs, beautiful flowers and old-fashioned ivy.

The Soren Jensen House

The beautiful old Jensen house at 155 Dane Lane is now the home of Mr. and Mrs. Kenneth Rhodes and family. It was built in 1904 by Soren Jensen, who was born in Denmark, later making his home as a young man in Lexington, Nebraska. From there he came to Oregon around the turn of the century and settled in Junction City.

By profession he was an architect and builder, having received his training in the old country. In addition to constructing this fine home, he also built a number of early-day Junction City buildings.

The house stands on an acre of land which was originally part of the Jensen farm. It is of all-wood construction, siding and shakes being used on the exterior. There are three stories with attractive bay windows on the parlor side downstairs and with the same just above the location on the second floor. Fishscale shakes lend interesting trim to areas around some of the bays. There is great charm also in the scrollwork trim which is said to have been a copy of some made in the old country.

As always, through the years changes have been made in the interior. For the most part, however, the plan of this house remains as the Jensens built it. Where there was once a hallway, now one enters directly into the parlor. An old-fashioned staircase with attractive newel post leads from the parlor to the four spacious bedrooms and bath up-

stairs. To the right of the parlor is a sizeable bedroom with an adjoining bath, and adjacent to the area is the kitchen. To the left of the parlor is the living room and off of this, the dining area. Some time ago when remodeling was being done on the fireplace, which was located between the parlor and front room, some interesting items were found. These consisted of some old letters and papers written in Danish which were penned nearly seventy years ago.

The 8-foot walls remain upstairs as do the 9-foot ones downstairs. Likewise the 36-inch windows and one measuring 28 by 68 inches, the original dark-stained woodwork, the paneled doors, all take one back to the turn of the century.

Outside, the magnificent old maple, the fine early cherries and the five firs make a lovely setting for the old home. Part of the original porch with its graceful supporting pillars remains, lending added charm to the front of the house.

Through the years, many a Danish family gathering took place at the Jensen home. There were also get-togethers of neighbors and other friends, and numerous parties and holiday celebrations, the latter often perpetuating old country customs and traditions.

Clarence Pitney House

The attractive farmhouse at 725 Highway 36 is the home of Clarence A. Pitney. The house was built in 1915 by Clarence A. and his brother, Cecil E., on land just adjacent to the original John and Elizabeth Pitney donation land claim of 342 acres. Nearby formerly stood the early home which was constructed of wideboard siding and put together with square-headed nails and old wooden pegs. This pioneer home burned to the ground about 75 years ago.

William M. Pitney was a pioneer agriculturist of Lane County who was born December 19, 1848, in Howard County, Missouri. He was the son of John and Elizabeth Wayland Pitney, the latter a native of Virginia.

He was only between five and six years old when his parents started for the Oregon Country by ox team and wagon in 1853. At the end of the long trek westward, they took up a donation land claim in what is now the Junction City area. For a time they made their home in Salem, returning after about a two-year period to the initial site to make a permanent home. Here the Pitneys transformed the land into a fertile farm upon which they raised cattle and sheep.

Clarence Pitney House

To John and Elizabeth Pitney were born seven children. They were: Joel, Mrs. Melvin Hayes, Mrs. Mary Maunder, Mrs. Sarah Wright, William McClure, Marcellus and Mrs. Rosie Payton.

Some time after John Pitney's death in 1865, William M., a son, became the owner of the property (1879). He was a scientific farmer, and he applied himself to raising the standards of agriculture in his area and in the state.

Mr. Pitney's first wife was Josie Goldtra, whom he married in 1875. She died in 1876, leaving a son, Royal W. On January 1, 1879, William M. married Miss Lucy J. Bushnell, who was the daughter of J. A. and Elizabeth Adkins Bushnell. She was born in Meadowview, attending later the public schools of the locality and completing her studies in Monmouth, Oregon. To this couple were born six children. They were: Nellie, James Otis, Cecil, Mildred Edith, Francis Alva and Clarence.

William M. Pitney died in an accident on April 18, 1924. He was a man who gave generously of his time to public office, serving on the school board and as city recorder, and as a very active member of the Presbyterian Church and Ancient Order of United Workmen. He also was at one time president of the Lane County Pioneer Association.

Cecil and Clarence practiced diversified farming, kept livestock and were among the first to raise turkeys in the area. Clarence made his home with his brother and sister-in-law. Some time later the farm was divided, and Cecil moved to another location nearby, but the brothers continued to make their home together.

In 1919, Clarence married Ellen Van Valkinburg, at which time the house became the home of the Clarence Pitneys. Their sons, James and Elvan, grew up here. Elvan is now superintendent of schools at Sherwood, Oregon, and James operates the farm which includes a 70-cow dairy. His daughter, Alice, became Oregon's Dairy Princess in 1966.

Other view Pitney House

William S. Lee's Drugstore
Later Zula M. Lee's Hotel

This interesting old building, located on Front Street now as it was originally, is the present home of the Welfare Organization of Junction City.

William S. Lee, a druggist, was born in Perry County, Missouri. He came to Oregon during the Civil War years and to Lane County in 1872. In March 1874 he married Azula M. Kirk and to this couple were born Ona and Ira L. Lee.

About 1890 the Lees had constructed a very substantial brick building of characteristic design of the period for their drugstore. There were three long windows across the facade upstairs. Downstairs, double glass doors were used for the entrance, flanked on either side by large windows.

The old windows, walls and front with its evidence of Victorian design and trim still remain, as do several old shrubs and trees which lend added charm to the setting.

After Mr. Lee's death, his wife Zula (as she was called), remodeled the drugstore into a hotel. It became known as the Duckey Lee Hotel. Here railroad men and visitors passing through Junction City could

Mrs. Zula M. Lee's Hotel

find comfortable accomodations, homelike atmosphere and good home-cooked meals served to the patron for the considerable sum of 25 cents. If space permitted, many interesting stories could be told of this old hotel in its heyday.

Old Junction City Times Building

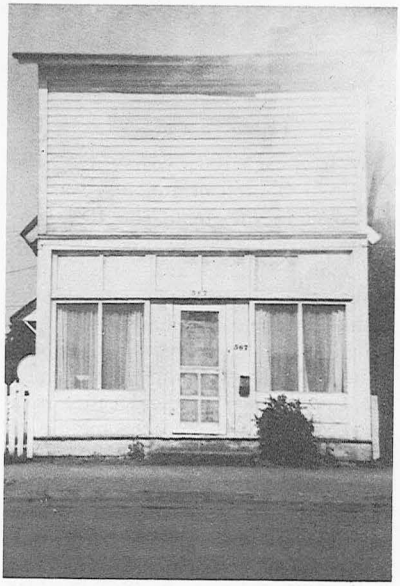
The old Junction City Times building is another historical landmark of the area. It is still situated on its original site about one block north of the former Duckey Lee Hotel on Front Street in Junction City.

The Times was founded by S. L. Moorhead in 1891. Several local papers had preceded it but their lives had been of short duration. Mr. Moorhead, a colorful figure of his day, was owner and publisher. He was interested in politics as well, serving in the Oregon Legislature for a time. His wife ran the paper in his absence and by all reports she did an excellent job.

About 1915 the Times was bought by Don Carlos Boyd. In 1918-19, Mr. and Mrs. Thomas Nelson became the owners. Just after World War II (1946), C. L. McKinley purchased the newspaper, publishing it himself. Today the same family owns and publishes the weekly Times.

The quaint little building remains very much as it was back in the '90s. Of wood construction and of saltbox design, one may observe panels across the facade with old narrow-width siding at the top and with wide panels, one on each side of the main door below.

The old paneled door, threshold and stone step-down remain. The original chimneys and roof are visible but the latter is now covered with tar paper. The number 567, placed there long ago, still may be seen clearly by anyone passing by.



Junction City Times Building

Christian Church now Mason's Hall

Christian Church

Well over 100 years ago the Christian Church of Junction was established in the area. The first congregation gathered together as early as 1855. The church organization took place several years later at the Grand Prairie schoolhouse south of Junction City on November 28, 1858.

In 1874 J. A. Campbell preached the first sermon in the locality in a large shop standing in the middle of George Bailey's field.

In 1880 the Church reorganized to include the Grand Prairie congregation at which time the merged group became the Christian Church of Junction City. J. A. Bushnell was one of the first Elders.

A fine new church was dedicated in 1892 during the ministry of A. D. Skaggs. It stood on the corner of Sixth and Ivy. In 1940 the building was moved to Fifth and Juniper where it stood vacant for a time.

It was later purchased by the Masonic Lodge AF & AM and O.E.S. in 1939. The Masons remodeled the historic structure to suit their needs for a lodge hall. They retained the setting of the old front windows but replaced them with new ones. The pulpit was moved to the far end of the main room.

Outside, the old construction gave way to new and attractive stained siding.

Charles Wesley Washburne House

This lovely old house has been the home of the James W. Washburnes for many years. It is located at 920 First Avenue West.

Charles Wesley Washburne, a very early pioneer of the area, first ventured to the far west during the exciting gold rush of 1849. Later he returned to his home in Iowa where in November 1851 he married Miss Catherine Stansbury. In the following year they joined a caravan destined for the far Oregon Country. They came over the Barlow Route, which crossed the Cascades south of Mt. Hood, and finally arrived in the Junction City area in November 1853.

In 1873 he bought from T. A. Milliarn 160 acres adjacent to Junction City, with the house which had been built six years earlier, to which he moved though still retaining the home place. Here he engaged in farming and stock raising and as an operator of flour mills. He also became director of the Farmers and Merchants Bank of Junction City which later became a branch of the U.S. National Bank of Portland.

In the due course of time he became a large landowner and one of the heaviest taxpayers in Lane County.

The Methodist Church was founded by Mrs. Washburne and through the years the Washburnes were among its most generous patrons. The Junction City High School was later named in his honor as he had generously given land upon which the building stood.

He died in 1919 at the age of 95 years, after an effective and active life in business, fraternal, educational, legislative and religious activities.

To this couple were born thirteen children, one of whom was William Colfax (seventh child of C. W. Washburnes).

William attended public schools and the University of Oregon, after after which he engaged in flour mills for a time, later becoming cashier of the Farmers and Merchants Bank of Junction City, which had been established May 2, 1892. The bank was first located in a small one-story brick building but in 1912 moved into a modern two-story structure. At this time Claude B. Washburne joined his uncle in the management and operation of the bank until he left Junction City in 1940 to enter the U.S. Army.

On May 14, 1893, William C. Washburne married Miss Julia Hamilton of Roseburg, Oregon. To this couple was born a son, James W.

James attended Oregon State College for a time. Later he engaged in general farming and poultry raising and was affiliated with the Oregon Cooperative Egg Growers Association.

On November 6, 1917, he married Miss Julia Johnson of Junction City. They came to reside in the red home in 1919. Here their family of four children were born and raised.

The house is of all-wood construction and two stories high. Rustic siding, a steep quarter-pitched roof and scroll trim, so characteristic of the period, all lend great charm to the home.

Originally, there were two front porches across the front of the house. One led into the living room, the other into the parlor. These porches supported graceful balconies above, each with its own attractive glass panels in the upper part of the door.

Some changes were made over the years to accommodate a growing family, but the original plan remains very much the same.

One enters an attractive parlor which originally had one bay window on the south side. Off this area is the living room with its old-fashioned brick fireplace now sealed off. On the east side of this room is a large and spacious bedroom. To the north and east of this room were added later two other smaller bedrooms. Four bedrooms comprise the upstairs with the staircase originally up from the living room.

An interesting feature of the large old-fashioned kitchen in former years were several cat doorways. Irregular rocks were placed at times to keep the cats in or out, but the arrangement also let in the chill winds of autumn and winter.

The home still contains some reminders of early days when C. W. Washburne lived there. These are: many old paneled doors and a number of large four-paned windows. On the grounds five original cedars remain.

Cumberland Presbyterian Church

This historic church was built in 1871 by a group of preachers who had broken away from the original organization whose location had been along the Cumberland River in Kentucky. They were sympathetic to slavery and to the Southern Cause.

In 1907-08 the old building was used as a fifth and sixth grade school

Cumberland Presbyterian Church now Junction City Hall

with A. K. and Maud Mickey as teachers.

In 1910 A. K. Mickey bought the church and converted it into a hotel and family living quarters. Remodeling begun by lowering the floor and building a new one which made the structure two story. Twelve rooms were made available to the public. It was then known as Hotel Junction.

The old bell, the first one in the community purchased for the considerable sum of $140, was sold to the Danish Evangelical Church where it still remains.

In 1920 Mr. and Mrs. Watrous of Portland purchased the hotel from A. K. Mickey. The next spring they built an addition to the structure and every night the hotel was filled to capacity.

The charming old-fashioned sitting room was available to all where a warm fire, good reading material, a piano and other musical instruments were available to the guests.

Mr. Watrous had been a railroad man in earlier years, and also he and Mrs. Watrous had traveled widely. For these reasons they made excellent owners and operators of Hotel Junction.

The third owner of the old hotel was Carl Bilrup, a native of Denmark, who had come to Junction City about 1909. He operated meat markets and a grocery store, farmed and handled real estate. He was also interested in politics and was elected as recorder in 1932 and again in 1936. He was also appointed deputy sheriff under Harry Brown. He continued to operate the hostelry until his death in 1937.

James A. Bushnell House

The Bushnell House, quite historic to the Junction City area, is located at 248 Holly. Mr. and Mrs. Samuel Tadlock and family were formerly residents and owners. The house now stands on three lots (100 feet deep and 50 feet across). It is two story and of all-wood construction and was built in 1875.

J. A. Bushnell was born in the state of New York and crossed the continent in 1852 by ox team and wagon. His wife, Elizabeth Adkins, came west a little later with his mother, the latter a native of Indiana.

By his first marriage he had two daughters, one being Lucy (Mrs. William Pitney) and the other Virginia (Mrs. Ehrman). Mr. Bushnell's second wife was Sarah E. Page. There were six children by this second marriage, one of whom is Gertrude Froom, who now lives at Milwaukie, Oregon, and a son, the late Henry C.

Mr. Bushnell first secured a donation land claim in Grand Prairie, Oregon, But in 1862 he purchased land near Junction City. Here for many years he operated a grain elevator and warehouse until his retirement. He also served for a time as president of the First National Bank of Junction City. He was one of Junction City's first citizens, being very active in all kinds of civic and fraternal affairs.

Henry C. Bushnell was born on a ranch in the Junction City area in 1871. He attended public schools and later enrolled in the Normal School at Monmouth, Oregon, from which he graduated in 1892. He then returned home and became a member of the firm of J. A. Bushnell & Son, owners of a large warehouse. He also became manager of the waterworks system which his father had established, operating the plant until

1910, when he became an orchardist on quite a large scale.

In 1896 he married Miss Liva Skaggs, who came to Junction City in 1890. Her father dedicated the Christian Church and was for a long time minister of that denomination.

Both Mr. and Mrs. Bushnell were leading citizens, being very active in civic, fraternal, religious and educational circles of Junction City.

The original plan for the house consisted of a closed-off front hall with a door opening into the old-fashioned parlor and off of this a sitting room and a dining room with an adjacent firplace. Off of this area was a large kitchen and old-fashioned utility porch. Close by was the brick fruit house so necessary to early-day homes.

Across the front upstairs were two bedrooms. To the rear of these was a large store room which could be converted into bedroom space if necessary.

Remodeling has been done, as is so often the case with old homes, but a number of things remain as they were in early days. They include: dark woodwork, deep baseboards and wide moldings, old bay window and others 10 feet high, old staircase with its attractive newel post, wide board fir floors, old six-inch-thick walls upon a foundation of posts, lathing and plaster. Within these walls one owner found an old insurance policy which covered the Junction City gristmill against fire for the sum of $3,000 and dated October 1876. And lastly some original hardware lends interest to the interior, including doorknobs and quaint locks.

The setting of this old house was very lovely when the Bushnells resided in the old home. Today an unusually large pear tree, a few maples and some golden daffodils remain of the original plantings.

The Tadlocks plan eventually to add some shrubs, vines, bushes and flowers characteristic of early gardens in order to give the old home which they love a more appropriate setting.

The Gideon C. Millett House

The beautiful Millett house at 50 Prairie Road was until very recently the residence of Mr. and Mrs. James T. Rash and their three children. This family loved the old place which had fallen into great disrepair but in their eyes had endless possibilities for renovation and rehabilitation. During their occupancy, the house and grounds were restored to their former beauty, once again becoming a showplace as the place had been a little past the turn of the century.

The house was built in 1905 by Mads Jensen, a very fine carpenter and builder of his day, for Gideon Millett, one of Junction City's early-day residents. Millett was a successful stockman of the Junction City area. He operated a large farm which stocked Poland China hogs, Shorthorn cattle and Shropshire sheep and was the largest breeder of thoroughbreds in Lane County. The farm in time comprised 1600 acres of land. In the early 1900s he sold the acreage to A. C. Nielsen for resale to newcomers to Junction City.

Millett was born in Waterloo, Iowa, March 9, 1868. When he was only two years old, after the death of his parents, he was adopted by a Mr. R. Millett. When Gideon was five, his foster family brought him to Benton County, Oregon, where they remained until 1875 when they moved to Junction City. Here they purchased a sizeable farm which came into Gideon's possession at the age of 23.

He married Hattie Emma Darrow in 1904 in Eugene. He was very active in the promotion of education,

Gidean Millet House

good roads and other general improvements in Lane County. He was a member of the Republican Party, of the Independent Order of Odd Fellows, of the Ancient Order of United Workmen and of the Rebekahs.

The Millett home is of all-wood construction and of three stories. At the time of building it cost about $13,000, this figure including the barn. In the early 1900s carpenters received about $3.00 to $3.50 for a very full day's work.

One enters a charming hall with a graceful Colonial-type winding staircase leading up to the second floor. To the right of this hall is the parlor with its grouping of three large windows through which one may see old tree, shrubs and bright flowers. In the ceiling of this room can still be seen an original sculptured design characteristic of the period.

Off of this area is the dining room which also has a grouping of three sizeable windows. Just adjacent to this room is a large kitchen with its old-fashioned pantry. To the left of the dining room there are sliding doors into the gracious living room. A cozy sitting room, large bath and an old-fashioned porch complete the downstairs area of the house.

Upstairs there are three spacious bedrooms and one smaller one. The master bedroom has its own private bath. At the end of the hall there is a rather steep winding staircase which leads down to the kitchen.

The third story has been used for storage purposes in more recent years.

Beautiful woodwork, fine floors, plastered wall approximately 5 or 6 inches thick and probably 8 or 9 feet high and large windows interestingly grouped, are some of the features of this handsome house.

Over the years there have been gatherings of friends, lovely holiday celebrations and old-fashioned birthday parties for which the Millett home made a most appropriate setting

John Swett
The Rincon Period
1853-1862

NICHOLAS C. POLOS

The history of California, as well as of American education, is largely the story of the development of the men who have been its leaders. There have been at least two significant theories of history current in the present age — first, Carlyle's theory of the great man as the maker of history, and then Buckle's theory of the determination of history by factors of environment. The truth would seem to lie between these extremes. The leader is influenced by the environment of the times, but to a large degree he is able to bring to his work a wisdom that is based upon the essential traditions of his culture and at the same time he is farsighted enough to see beyond the proximate and immediate result. In essence then this is the story of John Swett and the early foundation period of California education in the years from 1853 to 1862.

Oscar Handlin once wrote that:

> The man of history is a character in a drama that began before his birth, that will go on long after his death. He enters for a brief turn on the a scene already set, a stage already crowded, and with the action already in progress. [1]

In general this is true; however, in John Swett's case the action was not in progress, and the situation had not as yet become frozen with old affiliations. He was free to explore alternate solutions. It is to his everlasting credit that he had the courage to try these alternatives. Swett was not a "bird of passage," and he worked for many years to build that most cohesive of social institutions, the school. Like Lester Ward he considered education a function of the State and, as a consequence, his efforts were concentrated in mobilizing public opinion in support of greater educational activity and responsibility on the part of the state government.

Swett fortunately managed, where other California State Superintendents like Rubbs, Marvin, Moulder, had failed to sell to Californians the idea of public support of schools. The idea was not original; Swett had acquired the idea from men like Horace Mann.

Putting these ideas into reality was a difficult and different matter in the early 1859s. Early conditions in California were not stable and settled as they were in New England In its early days, for more than a decade (1849-1859) the men of California were often on the threshold of violence. There was a looseness of social forms which encouraged day-to-day hedonism, and men found themselves drawn to the relief of emotionalism and enthusiasm in politics and religion. Without stability in society it was difficult to establish schools. The disturbances brought about by the gold rush were in a short period of time intensified by the bitter feelings of hostility brought about by the War Between the States. Waves of population continued to pour into the State. It was difficult to create a social consciousness from such diverse groups.

In the 1850s the educational center of California was in San Francisco, and Swett returned there after his extensive travels in the gold fields.[2] He had heard of a district school in the country, and applied for it, having certificates from New England, besides excellent letters of recommendation from his old mentor and benefactor William Russell, from N. C. Berry, the editors of the *Boston Cultivator* (Otis Brewer and James Peddler) who knew him as a contributor by the name of Jack, Nathaniel Hills (principal of Pembroke Academy, 1850), and one from Samuel H. Willey, the pastor of the First Presbyterian Church.[3] But these would not pass him. They examined him for half a day, and gave the school to someone else. He heard of another vacancy, and applied with fourteen others. They were asked one question each on the subjects of arithmetic, grammar, geography, and spelling. He came out first, but the school was given to somebody who had friends in the department. Swett's early experiences in California education were to have a marked influence on his later philosophy.

This was a depressing period in his life. The weather was poor, cold and wet, so Swett spent the time writing letters for the *Boston Cultivator* about news in San Francisco. He did not enjoy the pleasures that San Francisco offered at that time. He did not gamble, because like de Russailk, the French visitor to San Francisco, he considered this activity a "form of organized robbery." He was low on funds, but his habits were temperate so he did not need very much money. In his *Autobiographical Record,* Swett wrote:

Since the age of sixteen I have been compelled to be careful in my diet. I have never eaten between meals. I have been regular in my habits of sleep, generally sleeping eight hours at night, and sometimes nine hours. Necessity has made me temperate all through life. Up to the age of twenty I never tasted even a glass of wine. . . . I smoked my first cigar when I was twenty-six years old, as a relief from nasal catarrh and inflamed tonsils (sic). Since that time I have been a moderate smoker. [4]

One of his poems of that period described the low mood that Swett was in at the time of inactivity, but it also revealed that he had not lost his sense of humor. In his "Rainy days in San Francisco," Swett wrote in the second stanza:

A Chinaman stepped in a hole-
He looked and acted very droll-
And, burrowing like a blinded mole,
    Sank out of view;
All save his tail of braided hair,
Which stood a solemn warning there
to all who moved in upper air,
To mind their queue! [5]

Fortunately for John Swett circumstances created an opportunity for him in the teaching profession. The students at the Rincon Grammar School had staged a rebellion, and Stillman Holmes who had succeeded William O'Grady, now the City Superintendent, resigned in disgust. Swett was given the job.

Fifty-eight years later he wrote concerning the Rincon School as it was when he took charge of it—a sad commentary on American education, he said:

This school was at that time held in a small rented house planted in the middle of a sandbank on the corner of First and Folsom street. To the original shanty there had been attached a shedlike addition for the primary children. There was neither blackboard nor map in this primitive schoolroom. The only apparatus consisted of a wooden water pail and a battered tin dipper, from which the children brought water from a well not far distant, the owner of which allowed the boys to draw one bucket of water a day. There was a small table for the teacher, and one rickety chair. The school children furnished their own ink bottles, their pens and their paper. Compared with this wretched makeshift of a school house, the Pittsfield school building in which I learned to read and write and cipher was a palace. [6]

None of the other seven schools, with the possible exception of Spring Valley School, were in much better condition. The schools were housed in mere temporary buildings, unsuited for school purposes—small, badly constructed, inconvenient, dilapidated and wretched in the extreme. It was into such a primitive school atmosphere that the young New Hampshire schoolmaster came.

Many years later some Californians spoke of John Swett as a "reformer;" however, a more accurate picture is that the California of the 1850 to 1860 period was in the formative stage, and its educational area must be seen as virgin soil.

The Rincon School gave John Swett a chance to reveal his ability as an educational organizer and educational statesman, and he often reflected that his experiences at the Rincon School were the most valuable of his entire school career. Speaking later at the National Educational Association meeting in Boston, in 1872, John Swett had his Rincon days in mind when he said that he did not wish to ruffle the plumes of the educational Brahmins of Boston, but:

> My educational notions have changed since I taught school near Boston. Living in a state where people have been gleaned from every other state in the Union, from France, Germany, Italy, England, Ireland, Australia, and China, new conditions have made new questions to be decided, and new issues to be met.[7]

The Rincon School was a challenge to John Swett, and he met the challenge in such a way that he soon began to attract the attention of the public. John Swett was the embodiment of will, energy, and physical and mental vigor, and he knew the school business. It is not unreasonable to say that he was a moving spirit in all school advancement in San Francisco from 1853 until 1862 when he assumed the State superintendency.

He boldly assumed the principalship of the Rincon School restoring order and discipline. There was no systematic course of study, leaving free play for individuality. Pupils were classified according to their ability or their own individual needs. In regard to this John Swett said:

> There was no systematic course of study. My boys would stay with me, and I could not get rid of them. I had a class in natural history, declamation, dialogues and a gymnasium.[8]

The school was crowded, and Swett took his plea for a new school to the citizens of the community. Mr. Hutton, a civic-minded merchant offered to build a two-story frame building capable of seating three hundred pupils, if the city would lease his lot for two years. The offer was accepted. A new schoolhouse was built on Hampton Place, Third Street, between Folsom and Harrison Streets. The new building was dedicated by exercises which were fully reported by the press. This was the beginning of Swett's

campaign to place the needs of the schools before the public. Swett wisely invited Mayor-elect S. P. Webb, Superintendent O'Grady, Gneal John Wilson and Alderman Talmadge to the exercises. This was Swett's first public address in California, and he was a public relations man "par excellence." In that speech he did not lose an opportunity to extoll the virtues of the common schools, and to urge strong support for a system of public schools. His argument ran like this:

> The importance of the common school as a national institution cannot be overestimated. The system of free schools, indeed, is an essential element of our free government. . . . This State is filling up with inhabitants from the four quarters of the globe. All the elements of greatness are here—intellect, talent, genius, energy—and a restless activity that knows no precedent. But the hetrogeneous atoms lie in one chaotic mass, to be molded into symmetry by some controlling power. [9]

The spirit of the Rincon School is best shown by the press reports of its public examinations, exhibitions, exercises, and festivals. Under the system then prevailing, the achievements of each student in every school were formally examined three times a year. These triennial trials were the high points of the year's work on which all other activities converged. This was a period of great excitement, and public activity. This record begins with an examination held in December, 1854. On this occasion, the first of a series of public exercises, novel at this time, which followed regularly every term through the seven years that Swett remained with the school, the press release found in the invaluable Rincon *Scrapbook*, titled "Beautiful New School House on Rincon Point," generously announced:

> We think that Superintendent O'Grady has been fortunate in being able to procure the services of a gentleman so enthusiastically devoted to his profession, and so throughly sensible to all requirements. . . . The dedicatory address of Mr. Swett abounds in fine thoughts eloquently expressed. [10]

These festivities and activities gave John Swett the opportunities to deliver an address, write poetry for the students to recite, and to advance the principles of New England education and the sentiments of his advanced advocates. He astonished some, alarmed others, and pleased many by his judicious approach toward scholarship, school management, and school objectives. He was a man of unusual character and tact; however, it should be pointed out that he had a quick temper, and was aggressive by nature. He managed to develop self control and inner discipline so necessary in the teaching profession. One contemporary newspaper described John Swett in these words:

. . . a firm but gentle spirit, temperance, humility, blended with a courageous demeanor, philantrophy (soc), and finally, a due and proper sense of the obligations which his solemn office imposes. [11]

All the pupils held Mr. Swett in high esteem. As a token of their affection and respect the pupils presented him with a magnificent gold watch at the December 24, 1854 semi-annual examination festivities. The letter which accompanied the gift was signed by forty-four pupils, apparently scholars from Swett's class, and corresponds to the list of graduates from school that year. The letter was rather lavish and straightforward in its tribute to The Master. Written in the literary style of the day, it read:

San Francisco, December 22, 1854

To
J. Swett, Esquire,

Sir

In behalf of a portion of your scholars, 'a list of whose names are here annessed (sic)' I have been requested to present to you 'this Watch' as a slight token of respect we entertain for you. As a gentleman and a teacher and for the friendly interest you have invaiable shown and expressed in our behalf since we have had the pleasure of your appreciation (sic).

That you may long live to watch over and instruct 'the Pupils' that shall have the good fortune to fall under your instructions is the earnest prayer of those who have united with me in presenting you with this testimony.

(signed by 44 pupils)

The watch was presented to Mr. Swett by Miss Maggie Dayley, on behalf of the pupils.

In May, 1855 the Rincon School held a public examination and exhibition. Following this examination, the school held its first May Day Festival at Russ' Garden, located only blocks from the school. The program of the day included songs, recitals, declamations, dialogues, and typical crowning of a May Day Queen, dancing, and, of course, a collection contributed by the parents. The affair was a huge success. Two pieces of poetry written especially for the exercises by Swett are typical of his advocacy of free public education. Master William Gillis recited this poem, which began:

Great God protect the Common School
That glorious birthright of the free,
The guerdon (sic) of the people's rule,
Palladium of Liberty! [12]

Another favorite of Swett's was a piece recited by a pupil, Frank Hilton, which concluded with these words:

Raise the shout of exultation,
Let the banners be unfurled;-
Education for each nation
Common schools for all the world. [13]

Swett used his Rincon arena as an experimental ground for his novel educational ideas, many of which he had inherited from Professor William Russell. He was not, at any time, reluctant to admit his indebtedness to William Russell; for example, in a speech made before the National Education Association in Boston, in 1872, he said:

> I heard of a school, but my old certificates were not current in California, and the flattering letters of Prof. Russell, who taught me how to teach availed me nothing. [14]

During the Rincon School period, although he was far from New England, John Swett did not lose touch with the educational ideals of his native state. In a sense, he considered himself an advance agent, an educational salesman of the principles of New England education, and his adopted state the beneficiary. He was not alone in this venture. The composition of the San Francisco Board of Education, for example, in 1853-54 was wholly of New Englanders. The Mayor, S. P. Webb, chairman "ex officio," had been mayor in earlier years at Salem, Massachusetts. Frederick Billings was from Vermont, William Sherman from Rhode Island, O'Grady from Vermont, and Swett and Moore from New Hampshire, and it seems that all of these men had a touch of the Massachusetts public school heresy." These new Californians never forgot that they were a part of a wider world. Even though many of them were immigrants who had fled from their homes out of discontent with the conditions, that they left behind or to search for a new life or new adventure or even for the elusive gold metal, they did not conceive that their own destiny was isolated from that of the rest of the country. They never forgot that they had once been Yankees! Swett's favorite poem, which he wrote for the Vassar Place School dedication, was "New England Memories." The last stanza reads:

Across the Rocky Mountains, from Massachusetts Bay,
From Bunker Hill, from Plymouth Rock, there comes
a voice today,
Calling Puritans and Pilgrims in every distant
State,
To rally for the safety of the Union, strong and
great. [15]

Up to at least 1864 Swett and William Russell spanned the continent with a steady stream of letters. Russell encouraged his protege, and urged him "to find your proper place and work in the intellectual gold mine of education." In their letters they exchanged ideas, views on new textbooks, new vogues of teaching, and opinions on the news of the day. He encouraged Swett to exert his influence, through leadership, to make the schools of California like the schools of New England. In that important letter he wrote:

> We trust that you are, one day, to hold a higher place in educational matters, that you have as yet attained, and to disseminate the good New England influence which you have carried with you. [16]

Under the bold leadership of John Swett the Rincon School flourished. After a public examination in 1858 a reporter from the local press wrote: "The Rincon School is surpassed by none in the city." Another observer, writing on the same subject, said:

> The whole afternoon was employed in the examination of the Grammar department under the immediate supervision of Mr. Swett. This had always been considered one of the best schools in the city, and still deserves that reputation. . . We believe that too much praise can hardly be awarded to the teachers and scholars in this institution. [17]

The Rincon School was the first school in this state in which gymnastics and calesthentics were introduced as daily exercises, and it created quite a stir when these exercises were made a part of the Festival. Parts of the profits of the May Festivals were used to purchase a gymnasium. James King of William, who was much interested in the gymnastic exhibition of the boys, presented the school with twenty-five dollars, which was expended in the purchase of dumb bells. William Sherman, member of the Board of Education, also contributed twenty-five dollars towards the purchase of a piano.

Swett believed that games, field-trips, calisthentics, and gymnastics were a regular part of education. His writings are full of statements on the necessity to include physical education in the regular curriculum. As early as 1855, during the Rincon Period, he writes in one of his poems titled "A Congratulation to Scholars and Parents:"

> The girls have grown weary
> And nervous and pale
> And need a good romp to grow
> hearty and hale. [18]

His argument was that the neglect of physical culture had produced a train of evils too serious to be longer evaded by the most stubborn conservatives. Speaking before the California Teachers, Swett said:

> Education is the harmonious development of all of the faculties of the human mind, and the training of the human body to its greatest strength and highest beauty. Why, then, in our public schools, should not physical training be considered as well as mental development. [19]

John Swett spent his entire educational career extolling the virtues of physical education, and used his influence to promote physical training on all levels of learning (infra).

In his teaching methods Swett was progressive, not revolutionary, but willing to try methods which had been tried in other parts of the country. He was fortunate in that the educational system of California was in its formative stage, and frontier conditions bred an experimental frame of mind. He was to, to begin with, a great advocate of what he called the "co-education of the sexes." This does not seem very controversial to us today; however, it was one of the major educational issues of Swett's day. In one of his later reports he wrote:

> I believe that the presence of boys and girls in the same school, far from being injurious to either sex, exerts a mutually beneficial influence. My belief is based on many years' experience in public school teaching, on an extended observation of schools, and on the opinion of most of the enlightened and progressive educators. [20]

This, too, was a part of Swett's New England heritage. In his *Memoirs,* Swett wrote:

> When the succeeding generations in Hampton pushed out into the border wilderness of the New Hampshire and Maine states to found new settlements, they followed the example of the mother town, and this was why the schools of my native town provided from the beginning for the coeducation of the sexes and for the teaching of reading, writing, and arithmetic. [21]

The Rincon School taxed Swett's ingenuity in the realm of administration and teaching. The rules of the board of education required the principal to take complete charge of a class, usually the highest grade in the school, and do all the administrative work after school was out. Although he was responsible for the progress and conduct of the pupils he had little opportunity to visit the classes in his own building. In spite of these handicaps Swett al-

ways found time to conduct extra classes, organize pageants and benefits, lead field trips, prepare addresses on the value of public schools, write poetry and articles for the press and for educational journals, and even do some volunteer social teaching.

When John Swett became the principal of the Rincon School a state bordering on anarchy existed. The older boys had driven his predecessor from office, but their attempts to perpetuate this anarchy were foiled by Swett. He was a stern disciplinarian, but he did not believe in corporal punishment. In recalling his own days in school Swett later wrote:

> In the schools of which I gained personal knowledge, either as a pupil (1835-44), or as a teacher (1848-52), corporal punishment was of rare occurrence, and then only in cases of open insubordination. Whipping a boy for not learning his lessons was unknown. . . . As for myself, I was never whipped with at school or at home. [22]

Swett was convinced that "judicious severity is in the end the truest kindness."

Many school directors had friends for whom places had to be provided, even if competent teachers were left out. At the end of each year teachers were required to pass a long and tedious written examination in order to determine the fitness of the teacher to "teach common school." The "old school-masters" of San Francisco were examined every year by doctors, lawyers, dentists, contractors and business men to see if they were fit to teach. There was no standard of qualification, except the caprice of "accidental boards." The examinations in most cases were oral, and in most cases resulted in issuing to everybody who applied a certificate. These annual examinations were given as written examinations after 1856. Besides being re-examined annually, the teacher was re-elected annually for the term of one year only. Swett was very angered by these elections, which he considered unprofessional, and wrote:

> It was these twin humiliations that eventually drove me to seek a more independent field of action. But in this connection I cannot refrain from mentioning one famous examination held in 1860. That was a red-letter day. The president of the board himself prepared most of the questions. He was a man of inordinate self-conceit, who once remarked to me that he could teach more in one day than any teacher in the city could teach in six months. His geography questions, a fair example of the others, ran as follows:-
>
> 1. Name all the rivers of the globe.
> 2. Name all the bays, gulfs, seas, lakes, and other bodies of water on the globe.

3. Name all the cities of the world.
4. Name all the countries of the world.
5. Bound each of the States in the United States.

We were allowed only one hour for answering these very short questions.[25]

Swett then explains that he answered the questions briefly, but a Texan, who was also taking the examination drawled: "If the board wants me to prepare a primary geography, they must pay me for it."[26] He took his hat and disappeared. Swett passed the examination, and so did all the others. They all stood exactly alike, 60 per cent! It was quite obvious that these examinations, sometimes ridiculously easy, and at other times very difficult were a farce. Questions in geography on the direction and distance between the classic towns You Bet and Red Dog in California were not calculated to make skilled teachers. When Swett gave his address before the National Education Association in 1872, in Boston, he argued against the existing manner of examination and certification of teachers, and urged that some kind of educational civil service be supported by that group. His address created a ripple of interest because it was the voice from the wilderness of California calling for reform. In that address he said:

> For eight years I was principal of a grammar school in San Francisco, and—I am ashamed to own it, and would not tell it were it not necessary to illustrate what I intend to present—I had the cowardice, like other teachers with me, to submit, without protest, to eight annual examinations to secure a certificate 'valid for one year,' in order to determine my fitness to teach the same school for each succeeding school year. Nor was this the end of humiliation and insult. After getting a 'brand-new' certificate at the end of each year, before I could enter school again I had to be re-elected. . . . This annual re-election of teachers was handed down to us from the primitive New England town meeting. . . . I made a vow to break up and root out the annual re-election tradition and annual re-examination farce.[27]

Swett was convinced that "judicious severity is in the end the truest kindness."

he tried several methods of control in the classroom. One of these was the "self-reporting" method, in which he called the roll at the close of the day, and the student replied, "whispered," or "spoken to," or "perfect," as the case might be. He soon realized that this technique tended to encourage children to be deceitful and untruthful (infra). Another technique that Swett used to attract complete control which attracted attention was the use of a bell to given instructions and commands. One stroke of the bell brought obedience and precision in action. Swett never repeated a com-

mand and because of his friendly manner with the children, he was able to command respect. When the students learned that he intended to visit the Eastern city schools to learn something more about teaching and school management, and to see his mother they surprised him by sending him this letter:

San Francisco, April 18, 1857

Mr. John Swett:

Dear Sir:- Having learned of your intention to visit the Atlantic states, we desire to express our regard and esteem for you as a teacher, and we respectfully tender to you a complimentary party to be given to you at the close of the present term, at such place as you may be pleased to name.

With feelings of sincere esteem we remain

Your Scholars and Friends,
(signed) Lizzie Thornton,
Lucy Atwood, F. B. Lyle, A. F. Lyle, Mary Shafter, Annie Hucks, William Gillis, Frederick Russ, Henry B. Russ, Clara Cummings, Anna Chalmers, Mary J. Little, Emeline Anderson, Minnie Elliott, and seventy-eight other pupils. [23]

Swett chose the Russ Gardens, and the students held a pageant of song, recitation, and declamation and the crowning of a May Queen. The profit of three hundred and twenty dollars was given to Swett to finance his trip east.

He visited in New York and Boston, the Rhode State Normal School (in charge of Dana P. Colburn), and, of course, Professor William Russell at Andover, Massachusetts. Swett presented Russell with a small gold nugget, the last of a few specimens that he had dug out of a drift in the Morris Ravine. This was the last time he saw William Russell, but he continued to receive letters of counsel and encouragement from him. When he returned in August 1857 he was given a warm welcome by both pupils and teachers.

While Swett found his work in teaching pleasant, the position of the public school teacher at this time was most uncomfortable and uncertain. Swett explained this by writing:

Overbearing and conceited men often made their way into the board of education and played the part of petty tyrants over school-teachers. The places of all teachers in the school department were declared vacant at the end of the school year, and in secret session the board of education elected new teachers or re-elected the old ones. [24]

In San Francisco the school budget in 1860, totaled $156,407.00 for an annual daily attendance of 2,837 pupils. Conditions on the

whole began to improve in the state generally by 1860. These improved conditions were more conducive to educational developments. By 1860 the large increase in the production of wheat and wool, extensive horticultural undertakings, and the public's strong conviction that California had splendid resources for agriculture, and commerce resulted in a more stable population that began to bring prosperity to the state. San Francisco prospered as a mercantile center of the state, and its school system grew rapidly. A continuation of California's prosperity and economic development was guaranteed with the Confederate bombardment of Fort Sumter in 1861, and the subsequent outbreak of the Civil War (supra). Verification of the wars benefit to California's economy was confirmed by the hundreds of families that emigrated to California in the belief that the war would last for many years; completion of the continental telegraph line in October, 1861; the granting of a long denied Congressional petition for a railroad from Missouri to the Pacific Ocean; and the stimulation in San Francisco of many businesses which had been depressed before the outbreak of the war.

The period between 1853 to 1862 had been a hectic one. There had been business depressions, Vigilante activities, political corruption,and the fusion of the parochial schools with the public schools in 1854. During this time Swett remained at his obscure post, and yet the Rincon experience gained for him recognition both as a teacher and a capable administrator. This experience gave him an insight as to the needs of California schools in the future. During this period, Swett appears to have made several important contributions to professional education in addition to his progressive teaching and sound administrative practices at Rincon.

In 1856, with the help of Ahira Holmes, James Denman, and John Hammill, Swett to establish an evening school (supra). In 1857 he helped found one of the first classes for the training of teachers (supra). In 1859 he secured a promise from the Board of Education not to dismiss and then re-elect teachers each year. Under the new policy teachers not removed were retained without further action. In 1860 he undertook the editing of an educational section of twenty-four pages in the *Bookseller* (supra; this was the first professional periodical in California school work, and led in time to the establishment of the *California Teacher* (1863), a journal exclusively dedicated to education.

John Swett built the Rincon School from a shanty in the mud to one of the largest schools of San Francisco. He brought to his job a keen-eyed infectious enthusiasm, a driving energy, and a warm-

hearted humanness that accomplished educational miracles. Albert B. de Russailk wrote that for a man to be successful in San Francisco he needed courage, energy, and a firm character."[32] John Swett possessed these three Virtues, and humility too. He was destined for greatness in the history of education in California. From 1863 to 1867 he served as California's State Superintendent of Education, and then devoted the remainder of his long life to the service of education in California.

Even during his lifetime John Swett suffered the unfortunate fate that the Gods seem to reserve for those who become influential in American education. He disappeared as an individual and became a legend. He was the "Father of public Education in California," and was a trail-blazer who believed children to be the hope of the nation; teachers, the architects of the commonwealth; schools, the productive agents for the happiness, the culture, and the prosperity of the country. He was in this sense the "Horace Mann of the West."

John Swett was also disturbed by the unfair method by which salaries were paid. His salary was low, $1,500 a year (1853), and this was increased to $2,000 in 1854. The salary was paid in city "scrip" which varied in value from 60 to 90 cents on the dollar so that the actual purchasing value of Swett's salary was very low. One writer sheds light on this issue by pointing out that:

> In a hard-money country such as California, and with prices ranging high, this system was painful. John Swett, who comes nearer to being the patron saint of the state's early educational system, once was reduced to doggerelize a protest:
>
> "As well suppose that a game of Euchre
> Will fill your pockets with filthy lucre,
> As think that teaching the city's scholars
> Will line your pockets with silver dollars.
> Mum is the word and nothing to say;
> Live 'on faith' and expect no pay.[28]

The scrip payments were very annoying, and Swett spent much of his educational career fighting for decent salaries for teachers.

The Rincon School had outgrown the rented building on Hampton Place, and in 1860 the board of education purchased a lot on Vassar Place, a short distance away, and built a school house, neither larger nor better than the old one. This poorly planned, cheap building was dedicated as if it had been a palace. Thomas Starr King wrote to Swett:

December 22, 1860

My Dear Friend:-My sermon is not finished, but I will not dissappoint you.

My wife will ride nearly to the schoolhouse with me, if the carriage will accomodate. I am sorry that I cannot stay all the evening.

Yours sincerely,
T. S. King [29]

T. S. King's address emphasized the New England background of American education, and it was followed by an address by John Swett, who eloquently expounded the thesis that public education is the safeguard of the Union, and concluded by reciting a poem he had written for the occasion called "New England Memories" (supra).

Swett held office as principal of the Rincon School exactly nine years, December 1853 to December 1862. At the beginning of his career at the Rincon School the Mayor of San Francisco said:

> The condition of our public schools is such as to call for the most prompt and effective action of the Common Council. It seems that this branch of the public service has not received that attention and fostering care which its great importance demands. I regret to find . . . the nurseries of the future greatness of our people, have been so inexcusably neglected. [30]

In 1859 we find Andrew J. Moulder, State Superintendent of Public Instruction backing his appeal with this strong argument:

> Damning as the record is, it is yet lamentably true, that during the last five years, the State of California has paid $754,193.80 for the support of criminals, and but $284,183.69 for the education of the young. In other words, she has paid nearly three times as much for the support of an average of four hundred criminals as for the training and culture of thirty thousand children. [31]

1 Oscar Handlin, "The History of Men's Lives," **The Virginia Quarterly Review**, XXX (Autumn, 1954), p. 540.
2 For a review of Swett's gold mining travels see his **Public Education in California** (New York, 1911), pp. 86-98.
3 These letters are to be found in the **Miscellaneous Scrapbook**, File III, Swett Collection, Bancroft Library, University of California, Berkeley.
4 Unpublished Family Record Book dated December, 1912, in the Swett Collection, Bancroft Library, University of California, Berkeley.
5 Taken from the **Rincon Scrapbook**, Swett Collection, Bancroft Library, University of California, Berkeley.
6 This quotation is found quite often in the literature of the history of California education, but it is to be founded in John Swett, **Public Education in California**, p. 105.
7 Boston, **Proceedings of the National Educational Association**, 1872, p. 74.

8 Arthur H. Chamberlain, "John Swett, Teacher-Author-Man," **Sierra Educational News and Book Review**, IX, No. 5 (May, 1913), 362. John Swett's Teaching Certificate is to be found in the Swett Collection, **Family Record Book,** Bancroft Library, University of California, Berkeley.

9 **San Francisco Sun,** Aug. 23, 1854, p. 2. "The Pioneer teachers were missionaries not, however, of the revival evangelist kind who make converts by the wholesale," stated John Swett.

10 The **Rincon Scrapbook** is a gold mine of information pertaining to the history of education in early California. This invaluable source of information is to be found in the Swett Collection of the Bancroft Library, University of California, Berkeley. The **Book** can be identified by a note written in John Swett's hand, which explains the purpose of the **Book.** See also San Francisco **Sun,** August 23, 1854, p. 2.

11 **San Francisco Globe,** May 2, 1855, p. 2, but see the Rincon **Scrapbook which** describes the various festivities in great detail. The **Scrapbook** is to be found in the Swett Collection, Bancroft Library, University of California, Berkeley. See the following page for excellent example of press coverage by Mr. King of William, editor of the **Evening Bulletin,** a reform paper. Mr. King was shot by an assassin on May 13, 1856.

12 Copied from a manuscript in the Rincon School **Scrapbook,** p. 9.

13 Copied from the Rincon School **Scrapbook,** p. 9.

14 Boston, **Proceedings,** p. 73. John Swett named his son William Russell Swett (born October 11, 1868, died November 2, 1868). See the Family **Record Book,** Swett Collection, Bancroft Library, University of California, Berkeley.

15 John Swett, **Public Education in California,** p. 136.

16 William Russell, Lancaster, Mass., to John Swett, San Francisco, California, June 11, 1855, A.L.S., 2 p. Swett Collection, Bancroft Library, University of California, Berkeley.

17 "Our Public Schools," **The Pacific,** November 20, 1856, p. 2. See also, "Examination of Pupils," **Daily Alta California,** December 23, 1854, p. 2, which wrote: "Altogether, the exercises were of a most entertaining and pleasant description, and of a kind that appeared to afford the children a pleasant pastime, instead of being irksome or disagreeable. It was a decidedly pleasant two hours, and all who were present expressed themselves exceedingly gratified."

18 Recited at the May Day Festival at Russ Gardens, April 30, 1856. Found in the Rincon **Scrapbook,** p. 37.

19 "Physical Training," an address read before the **California Teachers' Institute,** 1863, p. 137.

20 **Second Biennial Report, 1866-67,** California, Superintendent of public Instruction, p. 77.

21 John Swett, **Public Education in California,** p. 27. See also Joseph Dow, **The History of the Town of Hampton** (Salem, Mass.; Salem Publishing Co., 1893).

22 John Swett, **American Public Schools** (New York: American Book Co., 1900), pp. 120-21.

23 See the Rincon **Scrapbook,** p. 75. One of Swett's favorite poems, which he wrote himself, for such events, was the "May Queen's Welcome," found in the Rincon **Scrapbook.**

24 John Swett, **Public Education in California,** p. 132. See also Willard S. Elsbree, **The American Teacher** (New York: American Book Co., 1939), p. 183.

25 John Swett, **Public Education in California,** pp. 113-14. "This experience led to a fixed determination to get out of school teaching as soon as I could see any other way of earning a living." from an unpublished, undated manuscript found in the Swett Collection, Hill Girt Farm, Martinez, California.

26 John Swett, **Public Education in California,** p. 114.

27 Boston, **Proceedings,** p. 73.

28 John Caughey, **Gold is the Cornerstone,** p. 276. This famous poem is called: "Random Rhymes for School Teachers by a Poor Ped," and is often quoted, but is to be found in the Rincon **Scrapbook.**

29 See the Rincon **Scrapbook.** Thomas Starr King was a strong supporter of the public schools.

30 **Daily Alta California,** Nov. 16, 1853, p. 1, titled "The Mayor's Message to the Honorable Common Council of the City of San Francisco."

31 **Eighth Annual Report, 1850,** California Superintendent of Public Instruction p. 7. See also Mildred S. Fenner, "John Swett," National Education Association **Journal,** XXXVI, No. 4 (April, 1947), pp. 284-85.

32 Albert Bernard de Russailk, **The Last Adventure** (San Francisco, 1911), p. 9.

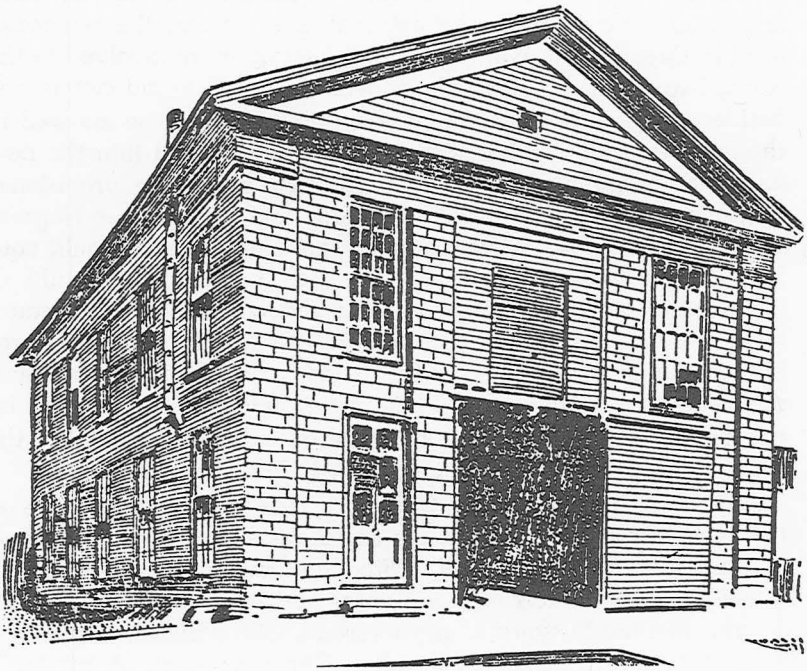
House Republican Opposition To The Admission Of The State of Oregon

BILLY LEDDETTER

On February 12, 1859, the United States House of Representatives passed Senate Bill 239, the Oregon Enabling Act, which admitted the thirty-third state to the United States. The admission of the new state passed by the narrow margin of 114 to 103 with the Republican House members opposing the bill by a vote of 73 to 15. Thus, if 6 of the 15 Republican House members who supported the bill had, instead, opposed it, Oregon would have been refused statehood at that time. Only a few historians have attempted to explain why such an overwhelmingly large majority of the House Republicans opposed the bill only nine months after the Senate Republicans had voted for admission by a large majority. Although there is no consensus among historians why most House Republicans opposed the bill, the most widely accepted explanation is the partisan politics thesis: the Republican party opposed admission of a Democratically controlled state only a year and a half before the all important presidential election of 1860.[1] Some historians, but none who have done a detailed study of the admission of Oregon, believe that the Anti-Negro Oregon Constitution was the primary objection of the House Republicans.[2] However, a reevaluation of the Oregon question indicates that, more than anything else, a strong belief in the principle that all states should be admitted by the same set of rules was the overriding factor in the House Republican opposition to the admission of Oregon.

Upon first examination, the House Republican vote seems paradoxical; the party, whose primary purpose, since its organization in 1854, had been to prevent the expansion of slavery, had almost kept a free state from joining the Union. Therefore, to understand the primary motivation for the House Republicans' opposition to the Oregon Enabling Act a number of complex issues must be evaluated, some of which do not seem to be directly related to the Oregon question. It is necessary to consider the following: the background of the development of Oregon as a territory; the controversy over the admission of Kansas and the English Bill; the admission of the Democratically controlled state of Minnesota and the Republican position on its entrance into the Union; and the

composition of political parties in the late 1850s, both in Oregon and at the national level. Although all of these factors are significant in determining the primary reason why most House Republicans opposed the admission of Oregon, previous historians have not considered them all to be as no one historian has looked at all of the above issues in relation to the Oregon question. This study considers all of these factors and concludes that many House Republicans opposed the admission of Oregon on principle. The population rule of 60,000 residents, established by the Northwest Ordinance in 1787 and generally followed for the next seven decades, had been replaced by the Democratically supported English Bill in 1858 to prevent the admission of Kansas. In 1859 a large majority of the Republicans demanded that the English Bill population rule be applied to all new states equally or else repealed as it applied to Kansas. They were willing to forego the admission of a free state to maintain this principle of consistency.



The building in which the constitutional convention was held, Salem, 1857.

The Oregon Territory was organized in 1848 and agitation for admission as a state soon began. The census of 1850 indicated that the population of Oregon was approximately 10,000. Although the population of the territory was hardly large enough to demand serious consideration for statehood by the national government, during the next few years thousands of immigrants flooded into the territory. By 1855 the population had grown to over 43,000, an increase of over 400 percent in five years.[3] As a result of this phenominal growth rate the House of Representatives twice passed legislation allowing the people in the territory to elect convention delegates to draft a constitution and apply for statehood.[4] However, both times, the House bill failed in the Senate.[5]

In 1857, after the second House bill passed the House, but before it died in the Senate, the Oregonians, assuming that they would soon be allowed by Congress to draft a constitution, acted on their own initiative and called a constitutional convention.[6] This convention met in August and September 1857 and drafted a constitution to be voted on by the residents of the territory in November.[7] By this time, the slavery question had far surpassed any other issue, both at the national level and at the territorial level in Oregon. Not wanting to become any more involved in the Negro issue than necessary, the convention voted to put two issues, besides statehood, before the people: should slavery be allowed in the new state, and should free Negroes be admitted into the new state?[8] Since slavery had been prohibited when the provisional government had been formed in Oregon in 1843 and free Negroes excluded since 1844,[9] it was assumed that the residents would vote for a free state and against allowing free Negroes. The results of the election came as no surprise: by a vote of 7,195 to 3,195 statehood was approved; by a vote of 7,727 to 2,645 slavery was prohibited; and by a vote of 8,640 to 1,081 free Negroes and mulattoes were excluded.[10] These issues having been decided by the people of Oregon, the constitution was forwarded to the Thirty-fifth Congress which met in early December 1857.

Parallelling the time that Oregon was seeking admission as a state, the people of the Minnesota and Kansas Territories were doing the same thing. As a result of Stephen Douglas' Kansas-Nebraska Bill in 1854, the territory of Kansas had been created. The act also revoked the Missouri Compromise of 1820 which had prohibited slavery in the Louisiana Purchase Territory north of 36° 30". According to Douglas' interpretation of popular sovereignty, the people in each territory could decide for themselves whether or not to permit slavery.[11] But as a result of the Dred Scott decision,

March 1857, slavery could be interfered with neither by the people in the territories nor by the national government.[12] Meanwhile, the Lecompton Constitution, which permitted slavery in Kansas, had been adopted by the pro-slavery faction in Kansas in a fraudulent convention and election. However, President James Buchanan supported the Lecompton Constitution and demanded that Kansas be admitted as a slave state.[13]

On March 23, 1858, the Senate approved the Kansas Lecompton Constitution and sent it to the House for consideration. The House rejected it instead passing the Crittenden-Montgomery Compromise Bill. This bill would have resubmitted the Lecompton Constitution to the people of Kansas. If, in a fair election, the people accepted the Lecompton Constitution, Kansas would be admitted as a slave state. However, if the voters rejected the constitution, a new convention would be called where a new constitution would be drafted.[14] The Buchanan administration, which realized Kansans would defeat the pro-slavery constitution in a fair election and would form a free state if given the opportunity, had the English Bill introduced. This latter bill provided for the resubmittion of the Lecompton Constitution to the people in Kansas with the provision that if it was rejected the territory could not become a state until its population reached sufficient number to merit a House member, which at that time was 93,420. Congress approved the English Bill by a narrow margin on April 30, 1858, 112 to 103 in the House and 31 to 22 in the Senate.[15] The Republicans strongly opposed the bill in both houses but could not muster enough support to defeat it in either house. President Buchanan signed the bill into law on May 4, 1858.[16] Three months later, on August 2, the people of Kansas spoke out strongly against slavery, defeating the Lecompton Constitution by a vote of 11,812 to 1,926.[17]

While the controversy over the Lecompton Constitution was taking place, Minnesota was making its bid for statehood. Minnesota's effect on the thinking of the House Republicans with regard to the Oregon question has been played down or ignored by historians dealing with the admission of Oregon as a state. However it is very important because Minnesota, like Oregon, was controlled by the Democratic party and was applying for admission as a free state during the same period of time.[18]

Another issue of significance in determining why the House Republicans voted on the Oregon Bill as they did was the make-up of political parties at that time, both in Oregon and at the national level. As a result of such issues as the Kansas-Nebraska Act, the

civil war in Kansas, and the Dred Scott decision, all with sectional implications, the Democratic party was in a period of descendancy and the Republican party was in an era of ascendancy as the anti-slavery sentiment spread. The Dred Scott decision had further alienated many northern Democrats who were opposed to the institution of slavery, especially its expansion. This decision had further split the Democratic party as more and more northern Democrats lined up behind Douglas, strongly supporting his popular sovereignty, while most southern Democrats strongly supported the court decision and lined up with the Buchanan administration, which was also in agreement with the decision. This further rift between the northern and southern Democrats increased the chances for Republican party victories across the nation, both in the congressional elections in 1858 and the congressional and presidential elections in 1860.[19]

The Democratic party in Oregon, although at this time firmly in control of the territory's politics, was also having its problems; as by 1858 it was clear that a schism in its ranks was imminent.[20] The regular Democratic party, or the Administration wing, met in March and nominated candidates while highly praising the administration of Buchanan and the Dred Scott decision.[21] The following month the National Democratic party, or the Douglas wing of the party, in Oregon met and nominated candidates for political office.[22] Thus, with the split in the Democratic ranks at the territorial level, just as at the national level the Republican party in the territory found itself in a new and unsuspected position. But, the party being young and inexperienced was caught off guard with the Democratic split. The Republican party met in April and nominated candidates for office, while harshly denouncing the Dred Scott decision and the administration of Buchanan.[23] However, they soon realized that their lack of organization and preparation could not be sufficiently overcome to win. Withdrawal seemed better than the imminent defeat they faced, so in the latter part of May, just before the elections in June, they pulled out of the races for office. However, the Republicans did agree, at that time, that in the future the party would field a full slate of candidates and would run until they gained control of the territory.[24]

When Senate Bill 239 came up for debate in the United States Senate, it was generally believed that it would pass as a precedent had long been established of admitting territories to the Union if they had a republican constitution and sufficient population. The Oregon Constitution was as republican in nature as many other state constitutions; and although there was some doubt as to the

exact population no one doubted that it was very close to at least 60,000.[25] Although the Senate debated the Oregon Bill with the opposition offering all the reasons that it could think of why Oregon should not be admitted, when the vote was taken on the bill on May 18, 1858, it passed by the comfortable margin of 35 to 17. Senate Republicans supported the bill by a vote of 11 to 6;[26] thus, at this time, the Republican party did not oppose, rather, it strongly supported the admission of the territory as a new state. However, between May 1858 and January and February 1859 something took place which almost united the House Republicans to oppose the Oregon Enabling Act.

The years immediately prior to the outbreak of the American Civil War were years of confusion for the nation, the various sections of the nation, the individual states, the several territories, and of course, the people. Sorting out what happened in the turbulent years is sometimes quite difficult, while determining why things happened as they did is even more difficult. The issues of the time were complicated by the numerous problems that plagued the nation and the rapidity with which each of these problems changed course and the degree of importance of each issue in relation to other issues and the effect that one problem, in taking on a new complexion, could have on another. The reason why an overwhelmingly large majority of the House Republicans opposed the admission of Oregon and the importance given the different possible reasons by historians for that opposition is an example of the chaos that reigned prior to the American crisis which reached its culmination in 1860-61.

There were four possible reasons why a majority of the House Republicans might have opposed the admission of Oregon that are important enough to discuss, or at least mention in this study. The reasons, although not given here in any order of importance, were: (1) Article I, Section 35 of the Oregon Constitution stated: "No free negro, or mulatto, not residing in this State at the time of the adoption of this Constitution, shall come, reside, or be within this State, or hold any real estate, or make any contracts, or maintain any suit therein."[27] It was argued by some House members that this denied free Negroes and mulattoes who were citizens in some of the northern states certain rights guaranteed them by the United States Constitution.[28] (2) The Oregon Territory was controlled by the Democratic party, the party which had long been the defender of slavery in the South and the advocate of the expansion of slavery into the territories; and with the presidential election of 1860 on the not too distant horizon, Democratic control of the state of

Oregon with its three electoral votes could possibly be the margin necessary for victory in a close presidential election. Thus, the argument has been made that the Republican party, solely for political reasons, attempted to deny Oregon statehood — the partisan politics thesis. (3) Article II, Section 2 of the Oregon Constitution stated:

> every white male of foreign birth of the age of 21 years, and upwards, who shall have resided in the United States one year, and shall have resided in this State during the six months immediately preceding such elections, (all elections not otherwise provided for) and shall have declared his intention to become a citizen of the United States one year preceding such election, conformably to the laws of the United States on the subject of naturalization, shall be entitled to vote at all elections authorized by law.[29]

Although a few Republicans did voice opposition to this clause during the floor debates,[30] objection to this part of the constitution was not primary to any of them. Of course the American party did strongly oppose the clause and unanimously voted against the Oregon Bill primarily because of it.[31] (4) House Republicans, throughout the debates on the bill, contended that the English Bill had introduced a new principle in the admission of new states to the Union. This principle, they stated again and again, must apply to Oregon or must be repealed as it applied to Kansas.[32]

Although a limited number of historians, as earlier indicated, have contended that the prohibition of free Negroes and the denial of certain rights to them by the Oregon Constitution was primary in House Republican opposition to the bill, a close look at the available evidence does not bear this out for several reasons. Foremost, of course, was the stated opposition of the House Republicans, previously mentioned and later to be elaborated upon. In addition the House minority report, which was signed by three Republicans, does not even mention the anti-Negro clause of the constitution.[33] Also, Republican Senators held attitudes toward the Negro that were at least similar to those held by House Republicans and several voiced opposition to the treatment of Negroes by the Oregon Constitution; but they still voted, by a large majority, for the admission of the territory in spite of the anti-Negro sentiment of the constitution. Most Republican Senators believed that more was to be gained by the admission of a free state than was to be lost by denying admission because of the anti-Negro clause of Oregon's constitution.[34] Several other states prohibited free Negroes, and still others denied Negroes the same basic rights that the Oregon Constitution did.[35] Certainly if the anti-Negro clause

had been a really significant issue the House committee's minority report would have so stipulated. The signers of this report were trying desperately to defeat the bill and any additional significant reason for opposition to the bill would have helped make a more forceful argument against it. The truth is that in the 1850s the Oregon Constitution was a Republican document by the standards of the time, and most Republicans realized this. At this time, the party was much more interested in stopping the expansion of slavery than in guaranteeing free Negroes equal rights, and the admission of Oregon would have been a move toward achieving the primary goal of the party.

The predominant reason for the House Republicans opposing the admission of Oregon cited both by contemporary supporters of the bill and by most of the few historians who have dealt with the admission of the state into the Union was partisan politics. These advocates contend that the change from Republican support for admission, indicated by House Republican support for admission in 1855 and 1857 and by Republican support in the Senate as late as May 1858, to Republican opposition, indicated by the House Republican vote in February 1859, was caused by the Democratic party being successful in electing two United States Senators and the one United States Representative to which the state was entitled under the United States Constitution. This election, they contend, proved that the Democratic party controlled the state and could, by this control, possibly cast the deciding electoral vote for the Democratic party candidate for president in 1860. Thus, partisan politics and not the inequities of the English Bill principle was the primary factor in the Republican change of heart before the House vote in early 1859. The Republicans who used the English Bill principle as the basic stated reason for their opposition did so only to cover up this, their true reason.

However, the evidence upon which this partisan politics thesis is based is very thin. Primarily it results from the charges made by a few opposing congressmen and a few Democratic newspapers of the period.[36] This study does not attempt to deny that a few who voted against the bill did so solely for political reasons. Some politicians as well as some newspapers do indeed reduce everything to party politics and admit as much. Benjamin Stanton, House member from Ohio stated that he opposed the admission of Oregon for political reasons, but he did admit "that, if the constitution were unobjectional (not anti-Negro or pro-alien), and the population sufficient to entitle the State of Oregon to demand admission, this (party politics) would be no consideration that

should induce a statesman, acting on his responsibility, to refuse admission."[37] The Washington Correspondent from the *New-York Times,* a Republican organ, had earlier stated a similar sentiment. He wrote that if the "Kansas restriction" were removed, the Oregon Bill would easily pass. Continuing, he stated, "Possibly the Oregon Bill will pass without that concession of a right — but with it, the work would be easy." He also warned that if the Democrats refused to remove the population restriction on Kansas only they could be held responsible in case the bill was defeated.[38] Thus, for these people at least, partisan politics could only be effective up to a certain point.

The partisan politics thesis does not satisfactorily explain the strong Senate support for the bill. The advocates of this thesis contend that the answer lies in the elections held in Oregon in June 1858. These elections, which were carried by the Democratic party, came a month after the Senate Republicans had approved by a majority of almost two to one. However, considering the facts that the Democratic party had always controlled the territory, the Republican party was virtually non-existant when the House had approved legislation calling for the territory to draw up a constitution in 1855 and 1857, and the Oregon Republicans were still very unorganized in early 1858 when the Senate was debating and passing the Oregon Bill, there was no doubt that the Democratic party would carry the state when the Senate approved the bill in May 1858.[39] There is no evidence to indicate that if the House had voted on the bill at the same time that the Senate did it would not have passed with Republican support. Conversely, if the Senate Republicans had had time to consider the whole question — relating the Oregon Bill to the English Bill — they too would, no doubt, have opposed the Oregon Enabling Act. Only two weeks passed between the time the English Bill became law and the Senate approved the Oregon Bill. At the time of the passage of the bill not enough time had elapsed to gauge the full implication of the English Bill and it had not yet kept Kansas out of the Union for the residents of Kansas had not rejected the Lecompton Constitution. Rejection of the pro-slavery constitution in Kansas did not come until August 2, 1848.[40]

Further, if partisan politics account for the House Republican vote in the admission of Oregon, why was the same game not played by the same Republicans in regard to the admission of the Democratically controlled state of Minnesota? The Senate approved admittance to the Union of Minnesota by a vote, on April 7, 1858, of 49 to 3;[41] the House vote, on May 11, favored

admission by the large majority of 157 to 38. [42] House approval, which had obvious Republican support, came only after the Democratic party had carried the governorship, both houses of the state legislature, both United States Senate seats, and all three United States House seats (one House member was not seated as the census indicated that the new state was entitled to have only two House members).[43] Surely, if partisan politics were as important as some historians have contended Minnesota would have had more difficulty than it did in entering the Union because of the strong Democratic control of the state. The major difference between the House Republican attitude toward the admission of Minnesota and the admission of Oregon resulted from the implementation of the English Bill.

Also the contemporary partisan politics advocates assumed much when they assumed that Oregon's present political structure would remain constant, even in the near future. The Democratic party was badly split in the state, and at the national level it was crumbling. At the same time, the national Republican party was making gains in each election and the young Oregon Republican party was sworn to run a full list of candidates in the future. The *New York Times* discerned the pattern of shift from Democratic to Republican states by early 1859, when it stated that although "all the new states, upon entering the Union were ultra-Democratic" they soon became Republican and "like New Hampshire, Michigan and every other state lying north of the 42nd parallel of latitude, Oregon must inevitably belong to the great band of Anti-Slavery communities." The paper was also not totally convinced that the new state would vote Democratic in 1860. The editor stated "the young state may give the casting vote for a Presidential opponent of the Republican party, but it will probably be the last of the kind she will ever give. A state so far removed from Southern influence cannot long remain in communication with the Virginia school of politicians."[44] Certainly the Republican party realized that many free states were rapidly fleeing the Democratic party and that there was the definite possibility that Oregon might do the same. They did not have the hindsight to know that Oregon would cast its three electoral votes for Abraham Lincoln in 1860, and in the same year elect a Republican United States Senator,[45] but the chances for doing so should not have seemed impossible in 1859.

In addition, most Oregon newspapers, both Democratic and Republican, saw the English Bill principle as the primary cause of opposition to admission. Editors, like all realistic observers, admitted that the population was far short of the number necessary

for admittance under the English Bill standard. They also contended that without the bill, Oregon would quickly be admitted into the Union. For examples the Oregon City *Oregon Argus* wrote "The difficulty will be . . . that every honorable man in Congress will demand a repeal of the English Bill—thus giving Kansas and Oregon an equal chance,"[46] according to the Salem *Oregon Statesman* "There appears to be no serious opposition to the admission of Oregon, *per se,* but simply a determination on the part of the black Republicans to make it share the fate of Kansas—to go in or remain out with her,"[47] and the Portland *Weekly Oregonian* argued "There is much stronger opposition to the passage of the bill than it was supposed. . . . The Republican members generally, have decided to go against the measure, on the grounds that Kansas, with a population nearly or quite double that of Oregon, is *refused* admission, because she has not the requisite number of inhabitants to entitle her to a representative in Congress."[48]

The partisan politics believers have also failed to acknowledge, ignored, or disregarded the House Republican caucus held on January 7, 1859, on the Oregon question. Although the caucus received little news coverage, it did succinctly state the majority Republican opposition to the bill. According to a correspondent from the New York *Daily Tribune,* the caucus "resolved to oppose this bill unless the English restriction should be taken from Kansas, and the two Territories thus put upon an equality.[49] Similarly the *New York Times* reported that the Republican caucus "resulted in a general understanding that they would oppose it while the English Bill of prohibition stands in reference to Kansas."[50]

Finally, the partisan politics school patrons do not accept the reason most often stated by House Republicans in debate on the bill as being the primary reason for opposition. Debate on the bill began on Thursday, February 10; it was agreed that a vote would be taken by noon Saturday, February 12. After Alexander Stephens, Democrat from Georgia and Chairman of the Committee on Territories, reported the bill ready for discussion and advocated its passage, Republican Glausha A. Grow, from Pennsylvania and committee member who opposed the bill, took the floor and stated the majority Republican opposition to the bill.

> I ask the House to be consistent with its action, and to be fair and just to the people of all Territories of the Union. Either take off the restrictions on Kansas, or apply it to all Territories. I would leave every application for the admission of a new State to be acted on by Congress, under all the circumstances of the case, as presented at the time of the application. But Congress, at the last session, declared

a new doctrine, and the President declares, in his message to Congress, that he will see it enforced, so far as the people of Kansas are concerned. . . . While that restriction remains on the statutebook, and this policy finds an advocate and defender in the Executive of the Republic, no sanction of mine shall be given to admit a State into the Union with a less population than that of Kansas. While the action of this House was unjust to the people of Kansas, I will not aggravate that injustice by any aid of mine, in granting to another people, who have no wrongs to redress, what was denied to them. This House, when acting as a tribunal, should be consistent with itself. But if it will not be, I will not aid its inconsistencies. [51]

Grow's position was extremely important since it was he who had introduced legislation in the previous Congress for the enabling act which passed the House but failed in the Senate. [52] Although others did oppose Oregon's admission for other reasons on the floor—the anti-Negro clause drawing a large amount of opposition—the reason given by Grow was *most* often voiced by the opponents of the bill. [53] Although a relatively few House Republicans opposing the legislation spoke on the bill, it can be assumed that those who did speak voiced the majority opinion of those who did not speak but voted against the bill.

Clearly the Republican party in the Thirty-fifth Congress was not anti-new free state for any reason. The House invitation in 1855 and 1857 for Oregon to draw up a constitution and apply for statehood, the Senate approval of the Oregon Bill in May 1858 as a free state, the admission of Minnesota with Republican support the same year, the possibility that the new state might become Republican in the near future, the Republican statements on the floor and in committee concerning admission, the caucus in January 1859, and the Oregon newspaper accounts prior to the passage of the bill in February 1859 all tend to disprove the partisan politics thesis of previous historians. Conversely, they seem to substantiate the thesis that the Republican party, which was essentially idealistic in nature, could not fathom applying a double standard to the admission of new states, especially since the English Bill had kept out a Republican state. Therefore, it seems that principle played a more important role than historians in the past have been willing to admit in the House Republican opposition to the admission of Oregon in 1859.

NOTES

1 This thesis was most often stated by the House Democrats who supported the bill, see the **Congressional Globe**, 35 Cong., 2 Sess., 943-955, 968-991, 1004-1011, **passim**, February 10-12, 1859. Simultaneously, many northern and southern Democratic newspapers put forth the same thesis, see Cincinnati **Enquirer**, February 12, 15,1859; Boston **Post**, January 17, 1859; Washington

Union, February 13, 15, 1859; Little Rock **Arkansas True Democrat**, February 23, 1859; Mobile **Daily Register**, February 19, 23, 1859, all cited in Henry H. Simms, "The Controversy over the Admission of the State of Oregon," **Mississippi Valley Historical Review**, XXXII (December 1945), 355-374. Walter C. Woodward, "The Rise and Early History of Political Parties in Oregon," **The Quarterly of the Oregon Historical Society**, XII (September 1911), 246-247, wrote "Various reasons for their opposition to the admission were publicly stated by the Republicans. Oregon's population was not sufficient to entitle her to statehood. The same requirements should be made of Oregon which had been prescribed for Kansas. Some criticism of the constitution was indulged in. But these were not the real sources of opposition. Oregon gave promise of being a Democratic state—had in fact already elected Democratic senators and congressman—and her admission would materially increase the strength of that party in Congress. It was. moreover, already conceded that the approaching presidential election would be closely contested and Oregon might turn the scale the wrong way—from the Republican viewpoint." This coupled with the discrimination against free Negroes, the election of Joe Lane, a pro-slavery man, to the Senate, and the Democratic refusal to admit Kansas to the Union made the Republican party "determined to test its strength against the Administration forces by opposing the Oregon Bill." Thus Woodward denied that consistency and equality in the admission of new states was the primary Republican motive in its opposition to the Oregon Bill and placed much emphasis on Democratic control of the territory as being especially important. Over three decades later Simms, "Controversy over the Admission of Oregon," 373, was more specific in stating the primary motivation for Republican opposition to the admission of the new state. In his article, which is the best study to date of the controversy, he concludes "Before the House acted, (but after the Senate had passed the Oregon Bill) Oregon had, in the meantime, elected a full Democratic slate, and what ls also important, the inexorable march of time had brought the country closer to a presidential election." Because of this, most Democrats supported the bill and most Republicans opposed it. "Considerations of political and sectional advantage thus seems to explain fundamentally the controversy." Thus, for Simms, partisan politics emerge as all important in the Oregon vote.

2 The most outspoken proponent of the argument that the anti-Negro clause in the Oregon Constitution was primary in Republican opposition is found in Henry Wilson, **History of the Rise and Fall of the Slave Power in America**, 3 vols. (Boston, 1884),II, 624-627. Some House members opposed the admission on these grounds and believed that others did also, see, **Congressional Globe**, 35 Cong., 2 Sess., 974-986, February 11, 1859. The most recent indication that the anti-Negro clause might have been primary in Republican opposition is found in Eric Foner, **Free Soil, Free Labor, Free Men; The Ideology of the Republican Party Before the Civil War** (New York, 1970), 288-289.

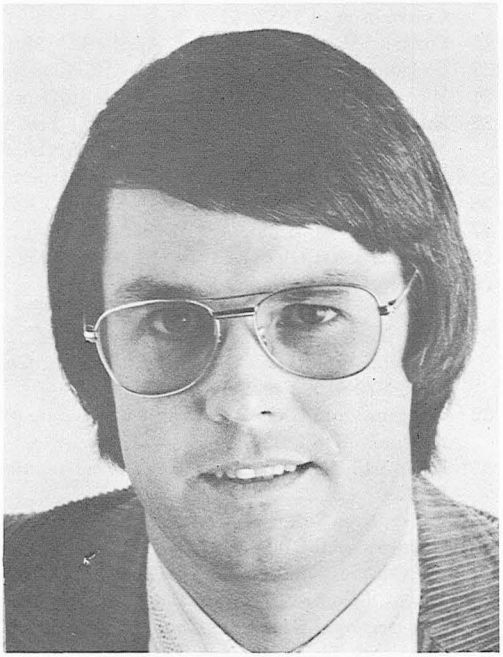
3 The exact population cannot be ascertained for after the census of 1850 placed the population at slightly more than 13,000, the Washington Territory was carved out of the Oregon Territory and approximately 3,000 persons were lost to Oregon. **Congressional Globe**, 35 Cong., 2 Sess., 943, February 10, 1859.

4 **Congressional Globe**, 33 Cong., 2 Sess., 455, January 29, 1855; 34 Cong., 3 Sess., 523, January 31, 1857.

5 **Congressional Globe**, 33 Cong., 2 Sess., 1151, March 3, 1855; 35 Cong., 1 Sess., 1964, May 5, 1858; 2208, May 18, 1858.

6 Simms, "Controversy over the Admission of Oregon," 361.
7 Charles H. Carey, ed., **The Oregon Constitution and Proceedings and Debates of the Constitutional Convention of 1857** (Salem, Oregon, 1926), 401.
8 D. G. Hill, "The Negro as a Political and Social Issue in the Oregon Country," **Journal of Negro History**, XXXIII (April, 1948), 133-141.
9 Charles H. Carey, **A General History of Oregon Prior to 1861**, 2 vols. (Portland, Oregon, 1936), II, 342; W. Sherman Savage, "The Negro in the History of the Pacific Northwest," **Journal of Negro History**, XIII (July, 1928), 256-258.
10 Salem **Oregon Statesman**, December 22, 1857.
11 James A. Rawley, **Race and Politics; "Bleeding Kansas" and the coming of the Civil War** (New York, 1969), 33-44.
12 Allan Nevins, **The Emergence of Lincoln**, 2 vols. (New York, 1950), I, 91-95.
13 Roy F. Nichols, **The Disruption of American Democracy** (New York, 1948), 163-164.
14 Rawley, **Race and Politics**, 247.
15 **Congressional Globe**, 35 Cong., 1 Sess., 1899, 1906, April 30, 1858.
16 Frank H. Hodder, "Some Aspects of the English Bill for the Admission of Kansas," **Annual Report of the American Historical Association for the Year 1906** (Washington, 1908), I, 202.
17 Nevins, **Emergence of Lincoln**, II, 301.
18 Theodore C. Blegen, **Minnesota; A History of the State**, (Minneapolis, 1963), 224-229.
19 Nevins, **Emergence of Lincoln**, II, 112-115, 111-118, 361.
20 Woodward, "Rise of Political Parties in Oregon," 226.
21 Salem **Oregon Statesman**, March 23, 1858; Carey, **Oregon Constitution and Convention of 1857**, 41.
22 Portland **Weekly Oregonian**, April 10. 1858.
23 Oregon City **Oregon Argus**, April 10, 1858.
24 Woodward, "Rise of Political Parties in Oregon," 234-235.
25 Salem **Oregon Statesman**, February 1, 1859; Portland **Weekly Oregonian**, March 19, 1859; Oregon City **Oregon Argus**, February 19, 1859; **U.S. Census, 1860, Population**, 598, shows the population to be 52, 465.
26 **Congressional Globe**, 35 Cong., 1 Sess., 2209, May 18, 1859.
27 Oregon **Constitution**, Art. I, Sect. 35.
28 **Congressional Globe**, 35 Cong., 2 Sess., 952, February 10, 1859.
29 Oregon **Constitution**, Art. II, Sect. 2.
30 New York **Evening Post**, February, 21, 1859.
31 New York **Daily Tribune**, February 14, 1859; Washington, D.C. **Daily National Intelligencer**, January 22, 1859; **Congressional Globe**, 35 Cong., 2 Sess., 972-973, February 11, 1859.
32 **Congressional Globe**, 35 Cong., 2 Sess., 943-955, 968-991, 1004-1011, **passim**, February 10-12, 1859.
33 **Ibid.**, 946, February 10, 1859. The entire minority report was read before the House.
34 Foner, **Free Soil, Free Labor, Free Men**, 288-289.
35 **Congressional Globe**, 35 Cong., 2 Sess., 970, February 11, 1859; **Appendix to the Congressional Globe**, 35 Cong., 2 Sess., 122-123, February 12, 1859.
36 Simms, "Controversy over the Admission of Oregon," 355-374.
37 **Congressional Globe**, 35 Cong., 2 Sess., 1006, February 12, 1859.
38 **New-York Times**, January 13, 1859.

39 Woodward, "Rise of Political Parties in Oregon," 229-236.
40 Hodder, "Some Aspects of the English Bill for the Admission of Kansas," 202-209.
41 **Congressional Globe, 35 Cong., 1 Sess., 1516, April, 1858.**
42 **Ibid.**, 2061, May 11, 1858.
43 Blegen, **Minnesota,** 226. Minnesota was admitted on May 11, 1858, a week after the English Bill had become law but three months before the application of the bill kept Kansas out of the Union.
44 **New York Times,** February 16, 1859.
45 Woodward, "Rise of Political Parties in Oregon," 318-324.
46 Oregon City **Oregon Argus,** January 22, 1859.
47 Salem **Oregon Statesman,** January 25, 1859.
48 C. S. Drew to Editor T. J. Dryer, January 19, 1859, in Portland **Weekly Oregonian,** February 26, 1859.
49 New York **Daily Tribune,** January 8, 1859.
50 **New York Times,** January 8, 1859.
51 **Congressional Globe,** 35 Cong., 2 Sess., 946, February 10, 1859.
52 **Ibid.**, 945, February 10, 1859.
53 **Ibid.**, 953-955, 968-991, 1004-1011, **passim,** February 10-12, 1859.



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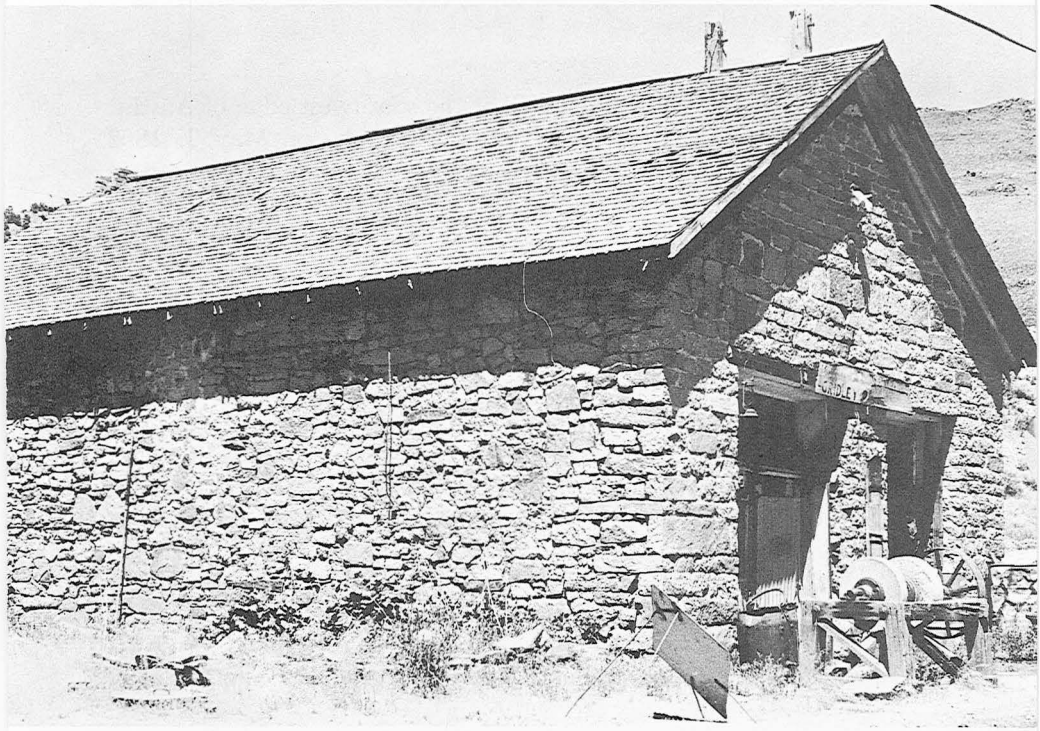


The Gridley Store in Austin, Nevada. All photographs by the author.

The Soldiers' Friend

ROBERTA M. McDOW

Reuel Colt Gridley, The Soldiers' Friend, keeps an endless vigil over American veterans buried in the Stockton Rural Cemetery. He is honored by California Historical Landmark Number 801 shown by the bronze plaque embedded in the base of his statue.

Democrat,[1] non-unionist,[2] and humanitarian, Gridley earned a place in Western history by his money-raising efforts to aid Union wounded.

The story of Gridley's sale and resale of a sack of flour begins in Austin, Lander County, Nevada. Born in Hannibal, Missouri, on January 23, 1829, Gridley settled in Austin in 1861.[3] The next year silver was discovered.

One account credits a pony with the find. The animal, belonging to the Pony Express whose route was just north of Austin, kicked a rock in the mouth of a canyon and revealed the rich vein of silver.[4]

A more detailed account is described on Nevada Centennial

Marker Number 8 on Highway 50 at the southwest edge of Austin. It states that William Talbott made the strike on May 2, 1862 when he came from a Reese River stage stop to haul wood out of Pony Canyon. The site of the find is in the canyon below the marker.

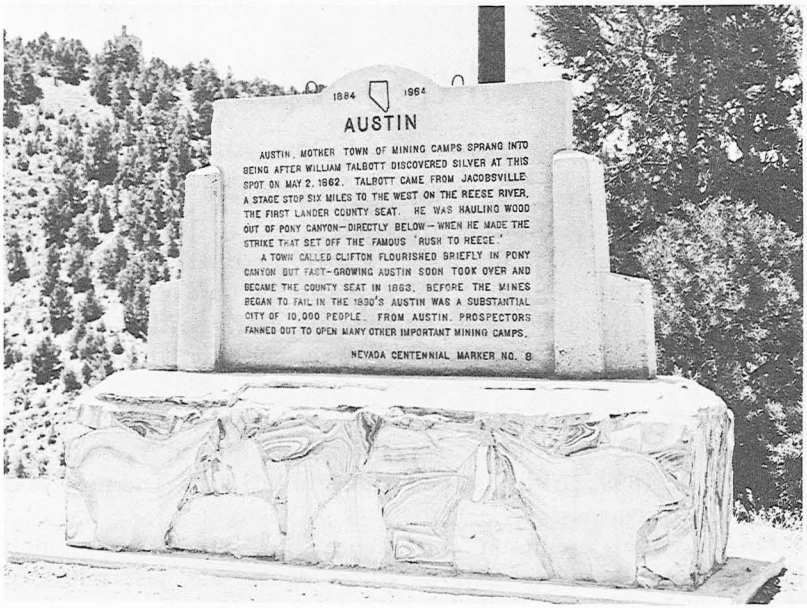
However the silver was discovered, the rush to Reese was on. Within two years, 10,000 people came to Austin and a $50,000,000 silver treasure was coming out of the earth.[5]

The boom built Austin. The International Hotel, one of the oldest buildings in Nevada, was brought piece by piece from Virginia City in 1863. Nevada's oldest bank building was constructed[6] and the *Reese River Reveille*, still in publication and Nevada's oldest newspaper was founded in May, 1863.[7]

In 1866, St. Augustine's Catholic Church and the Methodist Church were built. They still stand with St. George's Episcopal Church built in 1878. The Lander County Court House, also still standing, was under construction.

The Masonic and Odd Fellows Hall was completed in 1867. Today it is the home of the oldest active chapter of Eastern Star in Nevada.

The Old Fire House, now Austin Civic Center, was built on the



Nevada Centennial Marker No. 8 on Highway 50 at the southwest edge of Austin. Note Stokes Castle on upper left.

main street. Once Austin was served by four volunteer fire departments. When a fireman's convention was held in Sacramento, they all took their equipment and went to the meetings, advising the townspeople to keep buckets of sand and water handy until they returned.[8]

Austin's most ostentatious structure was Stoke's Castle built in 1897 for Anson Phelps Stokes, owner of Austin mining and railroad properties. Now only a shell on high ground southwest of town, it was a replica of a castle in Rome. The Stokes family used it as a summer home.

A panoramic view covering sixty miles south and thirty-five miles north could be seen from the curtained roof. The bedrooms were on the third floor, a living room on the second, and a kitchen and dining room on the ground floor of the tall, narrow structure.[9]

But long before Stokes Castle was built, Reuel Colt Gridley had left Austin and its wealth. His simple stone store on the other side of town is a striking contrast to the Roman replica. Gridley worked here with his partners Hobart and Jacobs. They were prospering in the boom[10] and the senior partner thought he had time for politics.

It was 1864. The nation was torn asunder by the Civil War and there was no significance to the Austin contest for mayor beyond the city limits. Reuel Colt Gridley was the Democratic nominee. He was opposed by Republican Dr. Herrick, County Assessor.[11]

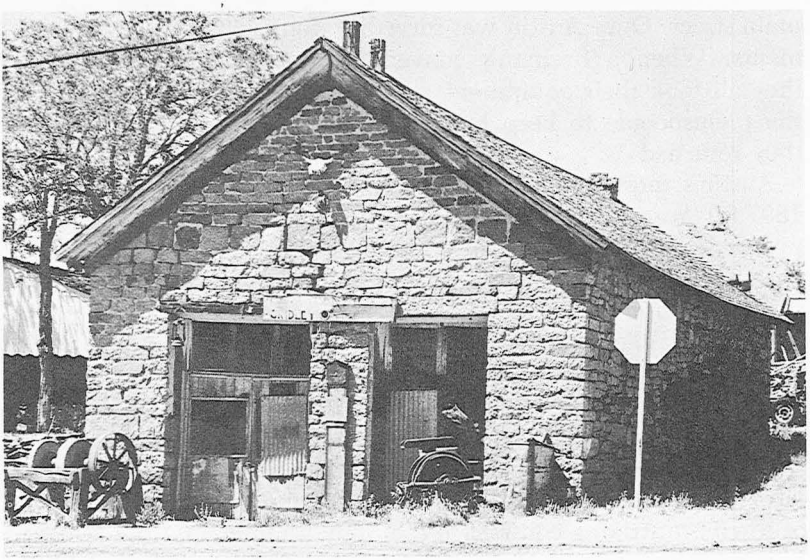
The contestants agreed that if Herrick lost, he would carry a sack of flour from Clifton, sometimes called Lower Austin near the silver discovery site, to "Upper" Austin a mile and a quarter away. If Gridley lost, he would march with the flour from Upper Austin to Clifton. In addition, each would have his own marching song; Herrick's would be "Dixie" and Gridley's "Old John Brown."

Gridley lost the April 19 election and the next day he was at his store ready with a fifty-pound sack of flour trimmed with flags and ribbons of red, white and blue.

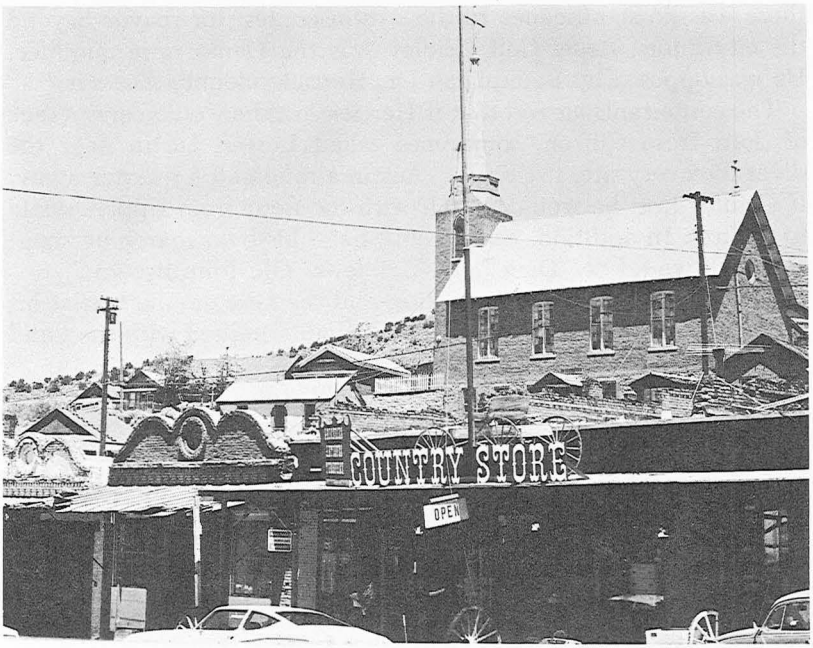
A number of townspeople were ready, too. Thirty-six men on horseback, led by the city officials elect, began the procession. Ten musicians followed, then Dr. Herrick came carrying Gridley's hat and cane. Gridley, straight, six-foot and shouldering the flour, was next. His thirteen-year-old son, Amos Brice Gridley, carried a flag near him.

The Democratic City Central Committee marched, two with banners, one with a broom and another with a sponge on a pole. Behind them came citizens, Indians and, lastly, boys.

Along the line of march, spectators cheered and encouraged Gridley. Steam whistles blew and the band played while the



The Gridley Store in Austin, Nevada.



Main Street of Austin, Nevada. The church on the upper level is St. Augustine's Catholic Church built in 1866.

people sang "Glory, Glory, Halleujah!"[12] Both "Dixie" and "John Brown's Body" were also played by the impartial band.[13]

A young girl sang Gridley's song, too. She was Emma Wixom, daughter of Austin's Dr. Wixom. She sang in the Methodist Choir and in 1877 she would begin studying in Vienna. She would sing for George VI and Queen Victoria, the latter would give her a diamond necklace valued at $100,000. In 1885 she would sing again in Austin while on her successful American tour.[14]

But on April 20, 1864, Emma Wixom was only one of many participants on the half-hour flour sack march.

The procession stopped in Clifton, probably at the Bank Exchange—a saloon.[15] Gridley declared his defeat and presented the flour to Herrick. More speeches were made, the flag surrendered, the broom handed over to symbolize that the winning party had swept to victory and the sponge was placed beside the broom to show that the winners were entitled to absorb the city's places of profit.[16]

After the exhausting ceremonies, the parade went to Grimes & Gibson's saloon for free drinks.[17] It was here that Gridley's famous fund raising probably began.

Explaining that he had no use for the flour, H. S. Herrick would not accept the sack.[18] Gridley then suggested that the flour be auctioned and the money contributed to the United States Sanitary Commission, a forerunner of the American Red Cross aiding Union wounded.

The first buyer paid $350 for the sack, then put it up for sale again. Gridley bought it the second time for $305 and the sack was sold and resold through the first day, into the next and until $5,335 had been raised for the Sanitary Fund.[19]

With his first success behind him and the sack still in his possession, Gridley was invited to bring his flour to Virginia City.

An old schoolmate of Gridley's working on the *Territorial enterprise* took special interest in the philanthropy. The reporter was Samuel Clemens who had known Gridley in their hometown of Hannibal, Missouri.

Under the pen name Mark Twain, Clemens later reported in *Roughing It* that a mass meeting was held at the Opera House and Gridley's auction began. But only $5,000 was raised the first day, falling short of the goal to beat Austin.[20]

The next day a procession of carriages, headed by Gridley and his flour, went to Gold Hill, Silver City and Dayton, then returned to Virginia City. According to Clemens, $40,000 was raised in Virginia City alone that night.[21]

For Gridley the tour had just begun. He went to Sacramento, San Francisco,[22] St. Louis[23] and other centers along the way. By the time he made the last flour sale, he had raised at least $275,000 for the Sanitary Fund.

In 1865 Reuel Colt Gridley returned to Austin. He had spent his own funds for expenses and the prosperous business he had left declined in his absence in spite of Austin's boom. His health was failing, too. At thirty-six, Gridley was suffering from neuralgia and forced to leave Nevada.

He came to Stockton in 1866 without money and without health, carried over the mountains on a bed.[24]

In Stockton, Gridley sold groceries with his friend Henry Sargent at Hunter Street near Main. He moved to Paradise City in 1868 where he lived until his death in November 1870 at the age of forty-one.[25] He left a wife, a son and three daughters.[26]

According to his wishes, Gridley was buried in Stockton at the Rural Cemetery.

In 1883, a booklet, "A Tribute to the Memory of Reuel Colt Gridley," was compiled and published to raise money for a monument.

On September 9, 1887, the marble monument was unveiled and dedicated.[27]

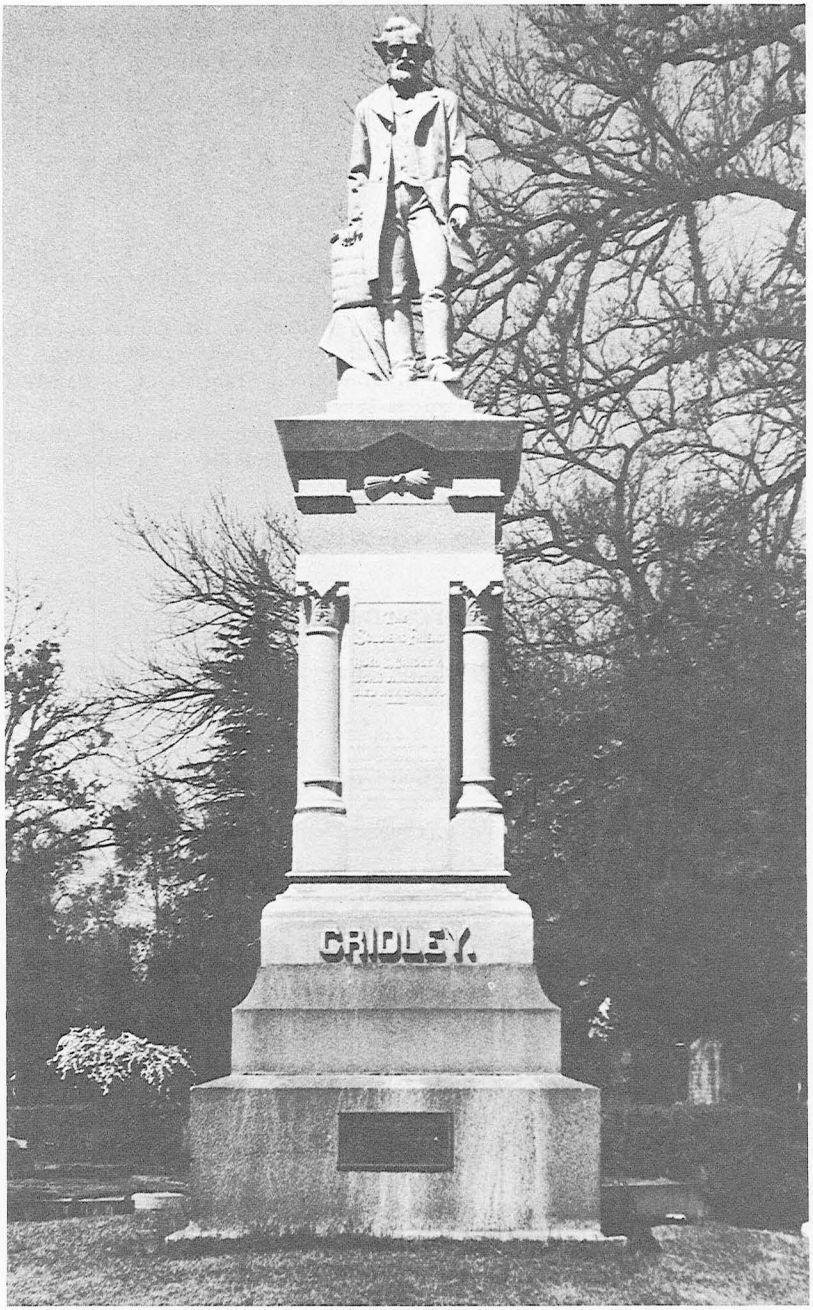
The six feet, ten inch figure of Gridley and his sack of flour were carved from Carrara marble by an Italian sculptor. With the base and the pedestal, made in Stockton, the monument was twenty feet tall. Mrs. Gridley and her children watched the ceremonies. She would die in 1910 and would be interred next to her husband two years later.

In 1914 at the fiftieth anniversary of Nevada's statehood, Gridley's daughter Mrs. Josephine Wood presented the famous flour sack to the Nevada Historical Society for display in its Reno museum.[28] The sack had made its last journey, but its likeness would serve Austin as a City Seal.[29]

Gridley was not forgotten. His monument was often the site of Memorial Day Services. On that day in 1965, the monument became a state historical landmark and the only observance in Stockton of the Civil War Centennial.[30]

The monument's brief inscription does not tell the sacrifices this man made. He exchanged prosperity and possibly wealth for the opportunity to help others and he lost his own health so that Union soldiers could regain theirs.

His monument says simply, "The soldier's friend, Reuel Colt Gridley. Erected by Rawlins Post, Grand Army of the Republic



The Reuel Colt Gridley monument in Stockton Rural Cemetery.

and the citizens of Stockton in gratitude for services rendered Union soldiers during the War of the Rebellion in collecting $275,000 for the Sanitary Commission by selling and reselling a sack of flour."[31]

NOTES

1 Paul Fatout, **Mark Twain in Virginia City**, Bloomington: Indiana University Press, 1964, p. 186.
2 Hubert Howe Bancroft, **Chronicles of the Builders of the Commonwealth**, Volume II, San Francisco: The History Company, Publishers, 1892, p. 402.
3 **A Tribute to the Memory of Reuel Colt Gridley**, San Francisco: A. L. Bancroft & Co. Publishers, April 9, 1883, pp. 24-25.
4 "Welcome to Austin," Austin, Nevada: The Austin Lions Club, Austin Chamber of Commerce, and Austin Fair & Recreation Board, ca 1974, p. 1.
5 **Ibid.**
6 **Ibid.**, p. 2.
7 **Reese River Reveille**, Austin, Nevada, June 19, 1974, p. 1
8 "Welcome to Austin," **op. cit.**
9 **Ibid.**, p. 4.
10 **A Tribute to the Memory of Reuel Colt Gridley, op cit.**, pp. 25-26.
11 Paul Fatout, **op. cit.**
12 **A Tribute to the Memory of Reuel Colt Gridley, op. cit.**, pp. 11-13, 25.
13 Paul Fatout, **op. cit.**
14 "Welcome to Austin," **op. cit.**
15 Paul Fatout, **op. cit.**
16 **A Tribute to the Memory of Reuel Colt Gridley, op. cit.** p. 13.
17 Paul Fatout, **op. cit.**
18 Francis Walling, "Reuel Gridley's Fabulous Flour," **Stockton Record** (Focus"), October 19, 1968, p. F4.
19 Paul Fatout, **op. cit.**, pp. 186-187. Other sources give different accounts and amounts of the first sales, but Fatout's work appears to be accurate.
20 Fatout says Virginia City raised only $580 at the first rally, **op. cit.**, p. 188.
21 Mark Twain, **Roughing It**, New York: Harper & Brothers Publishers, 1913, pp. 27-30.
22 Paul Fatout, **op. cit.**, p. 192.
23 Mark Twain, **op. cit.**, pp. 30-31.
24 **A Tribute to the Memory of Reuel Colt Gridley, op. cit.**, pp. 25-26.
25 Delmar M. McComb, Jr., **The City of the Great Peace**, Stockton: 1961, p. 37.
26 **A Tribute to the Memory of Reuel Colt Gridley, op. cit.**, p. 27.
27 "California Historical Landmark No. 801," Stockton: Rural Cemetery, 1965, p. 1.
28 Francis Walling, **op. cit.**, p. F33.
29 "Welcome to Austin," **op. cit.**, p. 1.
30 "California Historical Landmark No. 801," **op. cit.**, pp. 1-2.
31 Horace A. Spencer, **A Guide to Historical Locations in San Joaquin County**, Stockton, 1967, p. 9, and **California Historical Landmarks**, Sacramento: California Department of Parks and Recreation, 1968, p. 125.

AMERICA'S LAST FRONTIER

ELIZABETH LLOYD

Tourists driving north or south on Highway 95 find the town of Riggins a convenient stopping place for refreshment. Few, if any, are aware of the colorful history of this town and surrounding area. With new bridges under construction and splendid highways over difficult terrain, the passing motorist does not realize how recently this canyon of the Salmon River was one of the West's last frontiers.

It took some time, even for me, a recent land owner-resident, to become aware of this, and to ferret out the fascinating history of this place. Written sources of information for this particular area are rare because it existed on the fringes of greater happenings, and the present-day descendents of early settlers do not readily communicate with newcomers. However, I was able to gain the confidence of a number of persons who had either experienced firsthand or learned by hear-say a surprising number of unrecorded incidents.

Deep in a "T" shaped canyon at the confluence of the Little Salmon River and the Salmon River proper, in the west central part of Idaho just ten miles as the crow flies from the Snake River's famed Hell's Canyon, lay a barren flat of sagebrush, sand and boulders, the home of jackrabbits and rattlesnakes. Here, where deer, elk and wild sheep ran in herds by the hundreds, where bear, cougar, lion and fur animals were plentiful and the rivers and creeks were abundant with fish, Chief Joseph, Mox Mox, Yellow Pony and other members of the Nez Perce and Lapwai Indian tribes made camp for years while hunting and fishing.[1]

Even this barren flat was to feel the great westward movement and the lure of gold when in 1873 Mike Deasy took squatter's rights for mining.[2] Digging a ditch from Squaw Creek to the end of the bar (which today is in use as an irrigating canal), Deasy mined quantities of gold. But the larger amounts of gold to be had in the near-by Florence and Warren areas, and the lessened chance of Indian massacre beckoned Deasy on.[3]

White men in this area were few and far between, usually not closer than a ten mile radius. Tom Pollock staked his claim on Rapid River about two miles up the Little Salmon. Soon the radius between men around the confluence lessened. William Short and his partner, later killed by a snow slide up Race Creek, started mining on the bar; A. G. Berg was up the Big Salmon, and Macklee and Hickey, who also ran a few cattle, were up Race Creek. Maklee had been crippled by a 200-foot fall into the river at Salmon Point and nursed back to health by Amos Carver just above what is now Lucile. These men comprised a sort of stretched out settlement. Miners would come out of the mountains to winter their ponies and prospect for gold. Noted trappers like Ben Hazard, Leander Banks, Marshal, Fred Lockwood and others roamed the plentiful region. They came down the Big Salmon by a steep mountain trail, where many a cow and pack horse lost its footing plunging 400 feet to certain death, and crossed the river at Lightning Point which was the only route to travel in low water. Salmon Point, directly opposite the mouth of the Little Salmon across the Big Salmon River, located one quarter of a mile above the town of Riggins, was for years a landmark to these men.[4]

But this was Indian territory. For years they had camped and hunted here. Even today the remnants of one of Chief Joseph's camping grounds can be seen one and a half miles up the Big Salmon, 300 feet above the mouth of Squaw Creek. On a small flat down by the river is a graveyard of thirty-five to forty graves, marked by mounds of rocks. Nothing is known of this graveyard since before the coming of the white man. Speculation says it is a battlefield graveyard.[5] The Indians in all of Idaho were on the verge of war over the intrusion of the white man and the taking of their land. Renegade Indians dealt death and destruction to the early pioneers of the Salmon River and many thrilling stories are still told! Graves of both white men and Indians may be seen on almost all the small flats along the river. Many of these unmarked graves belong to Chinamen who, back in the 1880's and 1890's, came in large numbers, built rock dwellings with sod roofs and mined for gold.[6]

In 1891 Isaac Irwin traded two spotted ponies and a gold watch for the flat on which Riggins now stands.[7] Irwin and his wife, better known as Uncle Ike and Aunt Mary, had lived in Meadows Valley for years, but the delightful climate and beautiful scenery surrounding Riggins made them change their home.[8] Today Riggins is known as the center of the "Idaho banana belt." The Irwins built their house, framed with poles and boarded up with split

shingles, with a huge stone fireplace as their principal source of heat and light. Mr. Irwin planted shade trees on the barren flat and seeded an orchard. As the first permanent residents, Mary and Isaac Irwin are fondly remembered for their pioneering work, as the mother and father of Riggins.[9]

Within the next several years more pioneers settled on the flat, built their homes and planted orchards. Toward the close of the nineteenth century a log schoolhouse was constructed with an enrollment of twelve students plus two men who were learning to read and write.[10] George Curtis moved his store up to the Riggins flat from Lucile (another source places the time of George Curtis's move in 1903), and later Bill Duncan built a saloon, referred to as the pool hall, there.[11] In 1899 Duncan killed Otto, half owner of the pool hall from White Bird, in a fight. Noah Irwin took Duncan to the sheriff in White Bird, but Duncan was freed since Otto had pulled a gun first.[12]

In the summer of 1898 Dick Riggins built the first hotel on the present site of the newer hotel. The first post office was established in the hotel and once a week a horseback mail line was carried by Roy Gordon, Art Riggins and others. Freight came from Weiser or Lewiston by team and pack horse as there was no wagon road. The post office was named in honor of Mr. John Riggins and Riggins received its official name.[13] However, somewhere between 1900 and 1902 Riggins became known as Gouge Eye. Recollections have it that everyone was having a good time at the dance that night, which was not so strange since the dances at Riggins beckoned the settlers from all the little canyons around, as far away as the Snake River, to a gala time.[14] The many fights during the evening caused no alarm but were regarded as an indication of high spirits. But one night they got a little bloody when John Levander's son gouged out another man's eye in a friendly fist fight. According to Noah Isaac, both men sat at breakfast the next morning at Uncle Ike's house and talked over the previous night's festivities.[15] To this day some of the old timers refer to Riggins as Gouge Eye.

In the meantime, John O. Levander had bought the property at the mouth of Race Creek from Mr. Goff and built a hotel. The hotel contained the Goff post office and served as a way station where tired stage coach travelers could put up and get a bountiful meal for twenty-five cents.[16] It was at the Goff Hotel that Misters for twenty-five cents.[16] It was at the Goff Hotel that Misters Wright and White spent the night on their way to Grangeville to settle a dispute over the forty acres where they were homesteading

up near Pollock. After shooting Wright to death the following morning, White fled on his horse. John Levander and another man chased him to Squaw Creek where they found him in the bushes, dead by his own hand.[17]

The settlement was growing, and in 1903 a townsite was laid out and Charles Clay, making homestead proof, sold lots to the new citizens of Riggins.[18] From here on Riggins started to grow. Already the first log schoolhouse was replaced by a new and beautiful two-room one. Other old buildings were torn down and replaced by new ones.[19] Elmer Keith, partner of the famous Cap Guleke, who was the first man to build a boat to conquer the treacherous rapids of the River of No Return, "maintains that half the outhouses at Riggins were built from the scows he and the Cap landed there"[20] to give his passengers a night's rest at the hotel before continuing the expedition to Lewiston.[21] Even the Goff hotel had grown to a seventeen-room edifice.

In 1905 George and Chester Irwin found the Good Enough Mine, just below the now famous Golden Anchor Mine, which was discovered some years later east of Riggins up the Big Salmon.[22] Riggins grew as a result of what could be called her gold mining industry. The land was good for cattle but an abundance of cattle rustlers made it an unprofitable business. However, with the years, large herds were accumulated,[23] and each year the herds were brought into the milder banana belt for wintering. Put sheep and cattle in the same area and you have the formula for trouble and Riggins, along with the rest of the Salmon River settlements, was no exception. Disputes, gun fights and burn-outs were numerous, and unsolved murders of fifty years ago still linger in the minds of some, as mysteriously lost records turn up and suddenly return to oblivion.[24]

Although the population of Riggins and the Salmon River canyon continued to grow it maintained its rough, pioneer identity. Progress and the rapidly moving world outside had a hard time entering this hinterland vicinity where communication and travel were dangerous and slow.

Because of the inaccessability, outlaws found a haven. Just up the Little Salmon from Riggins, Bushy Flat, with its rough and rocky terrain, provided many hiding places. Not until the late 1930's was this outlaw haven broken up, and in 1938 Riggins' neighbor became law abiding and adopted the new name of Pinehurst.[25]

In 1930 a steel bridge was put across the Big Salmon, just below Goff on Race Creek;[26] the building was no longer a hotel

and waystation, but now was owned by Mr. Seyfried and occupied by his large family. John Levander had moved on up Race Creek planting orchards, and carried his famous Race Creek produce as far as Pasco, Yakima and Walla Walla. John O. Levander and his wife are now buried in a small graveyard in a locust grove on the hill behind their last home two miles up Race Creek. When I started buying the property two years ago from the H. C. Slyes, the one stipulation was that the graves never be disturbed. The Slyes and others maintain that John Levander still comes back to look things over and his footsteps can be heard as he descends the staircase and passes down the walk at the side of the house in the early morning hours. And in 1940 Riggins' newest industry, milling, got its start. In 1947 Riggins was linked with the outside world when the last portion of Highway 95 was paved.[27]

Today Riggins still maintains her western pioneer atmosphere. It is no longer a haven for outlaws, but a haven for those who are seeking a refuge from a world moving too fast, no longer the River of No Return but of breath-taking jet boat trips upstream, no longer the scene of running gun fights but of the annual Rodeo, first of the season, no longer eye-gouging fist fights on Saturday night, but a smorgasboard and dancing in the good old-fashioned manner that rivals many a night club. There is now every modern convenience but still no self-conscious social class system. Here in this small Salmon River community, one of the last frontiers of the great westward movement, beats the heart of America.

1 "Gateway to Idaho's River of No Return" (Riggins, Idaho: Brochure published by Salmon River Chamber of Commerce) p. 2.

2 **Ibid.**, p. 3.

3 "Early History of Riggins" (This history was written in the early 1900's and was found by Beulah Artly when she moved into her present home in Riggins.)

4 **Ibid.**

5 **Ibid.**

6 Gateway to Idaho's River of No Return, p. 3.

7 **Ibid.**

8 "Early History of Riggins"

9 **Ibid.**

10 Idaho County Free Press (Grangeville, Idaho, June 16, 1966), p. 1.

11 See "Early History of Riggins" (This statement in Lee Carrother's handwriting was found at the bottom of the second page of the anonymous "Early History of Riggins.")

12 Noah Irwin, personal letter to Mrs. Emma Patterson

13 "Early History of Riggins."

14 Emma Patterson, personal interview at her home in Riggins, March 25, 1969.

15 Irwin.

16 Patterson.

17 **Ibid.**

18 "Early History of Riggins."

19 **Ibid.**

20 Ethel Kimball, "The River of No Return", Real West, XII (June, 1969), p. 70.

21 **Ibid.**

22 Patterson.

23 "Early History of Riggins."

24 Edward and Iris Seyfried, personal interview at their home (the former Goff Hotel) on Race Creek, Riggins, March 26, 1969.

25 Louise Williams, personal interview in her home between Pollock and Pinehurst on the Little Salmon River, March 27, 1969.

26 Seyfried.

27 **Ibid.**

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Seyfried, Edward and Iris. Personal interview at their home (the former Goff Hotel) on Race Creek, Riggins, March 26, 1969.

Williams, Louise. Personal interview at her home on the Little Salmon River between Pollock and Pinehurst, March 27, 1969.

LOOKS AT WESTERN BOOKS

Ernestine Smutny — Book Review Editor

THE SONOMA MISSION, San Francisco Solano de Sonoma, by Robert S. Smilie. (Fresno, Valley Publishers, 1970. 149 p., illus., diagr., facsims. $13.95)

Reviewer: R. Coke Wood, *Stuart Library of Western Americana, University of the Pacific.*

Author Robert Smilie has not only produced the first authentic history of this California mission, but has also written a virtual history of California during the life of the Sonoma Mission, at least for the geographical area of Central California and the San Francisco Bay Area.

The Sonoma Mission, twenty-first and last of the "Spanish" missions, was really founded in the Mexican period of California history on July 4, 1823. It had a short life of only twelve years as a mission before being secularized in 1835. But during this short period, because of the excellent climate, the fertile land, and the large number of natives in the vicinity, it was quite successful both in buildings, converted natives, and in livestock.

Robert Smilie deserves a great deal of praise for thoroughly researching the records remaining on this mission after fire had destroyed most of them.

I'm especially grateful for this excellent publication because it is full of revealing pictures which show the mission buildings from 1826 to the present and, therefore, tells dramatically the deterioration and destruction of the chapel and mission buildings, and the final restoration under the guidance of the state park system.

The manuscript of this book was endorsed by the Sonoma Bicentennial Commission as a part of their bicentennial project, and it was the first book endorsed by the American Revolution Bicentennial Commission of California.

It is not only an excellent reference source, but tells the complete story of the life, death, and resurrection of one of our revered historic missions at a time when we are concerned about our great heritage and as we plan our 200th anniversary as a nation.

All libraries and lovers of California history should have a copy.

GENTILZ, ARTIST OF THE OLD SOUTHWEST. Drawings and Paintings by Theodore Gentilz, Text by Dorothy Steinbomer Kendall, Archival Research by Carmen Perry. (Austin, University of Texas Press, 127 p., illus., (part col.), ports. The Elma Dill Russell Spencer Foundation Series No. 6. $17.50)

Reviewer: DAVID N. LYON, *Raymond College.*

Theodore Gentilz was born in 1820, five years after Waterloo, and died in 1906, eight years before the beginning of World War I. For the last sixty years of this span he lived and worked in Texas. The son of a Paris carriage-maker, he was apparently drawn to the American Southwest by the prospect of becoming rich. In this he was disappointed. Instead, he gained what status and preference fell to the lot of a provincial surveyor around San Antonio and painter of topographical landscapes. This seems to have made him into a rather cranky teacher who managed to bathe the luminous Southwest Texas landscape with a kind of muddy gloom. One wishes he had been a photographer.

Dorothy Kendall's illustrated monograph contains a text of 50 pages, 60 full-page illustrations, of which 29 are in color, and some excerpts from an illustrated journal Gentilz compiled in 1857. It is a competent publication.

Kendall's text is anecdotal, and every bit as limited as its subject, mainly because of its reliance upon the reminiscences of August Fretelliere, a friend of Gentilz. Fretelliere "murders to dissect" in most of his observations. A quoted passage from *Olmstead's Journey through Texas* on page 31*f* stands out like a rare bird of plumage among the drab sparrows of Fretelliere's recollection.

Otherwise Kendall's comments about the paintings and drawings appear useful and relevant. She does somewhat underplay her subject's obvious defects, but proves willing to quote some of his most damaging self-indictments. "David, he dismisses as 'too stingy to pay a model,' Delacroix as 'beneath contempt for his color excesses.'" And later: "Color (as he says in his notes) is of little importance, only the line matters." (See p. 44, 45, 49, for her analysis.)

Kendall does mislead us, however, when she remarks upon Gentilz' academic background, suggesting that he was a trained artist. Actually he was educated at L'Ecole Imperiale de Mathematique et de Dessein, which was at the time an artillery-man's school where one learned civil engineering and mechanical drawing.

This last fact provides the salient clue to the wooden character of Gentilz' draughtmanship. He drew according to mathematics, and even published a manual explaining his method of reducing scale by working on a numbered grid. He seems to have little visual sense apart from such props. As a devotee of Ingres and Violet le Duc, he is sometimes reminiscent of Ingres' friend, Granat, and the meager French topographical landscape school. Gentilzs' figures do not stand well on the ground, and lack the naturalism for which he seems to strive. He can give us an idea of a building, but no sense of what it might be like to stand before it. His range of color is that of Remington, but with none of Remington's brightness.

There are spots in his work where Gentilz achieves an interesting primitivism. He is a good compositor, particularly when there is a single figure on the campus. There is a good seascape in the collection and some interesting domestic scenes. However, the book is more of an addition to historical lore than a presentation of the man as an artist. He cannot rank with *artists* of the Southwest such as Russell, Remington, or later, Maynard Dixon. The eye and hand of Gentilz are not quite up to the task of revealing the novel in the familiar, and his attempts at the heroic lack the romantic lyricism for which the subject calls. In this, he could have learned from Delacroix, for whom he had the provincial's contempt.

EARLY CALIFORNIA (Northern Edition); EARLY CALIFORNIA (Southern Edition); HISTORICAL OREGON; EARLY IDAHO; EARLY WASHINGTON. (Corvallis, Oregon, Western Guide Publishers, P. O. Box 1013, 1972 and 1974. ca 76 p. each, chiefly illus., maps. paper $6.50 each, discount to schools and libraries)

Reviewer: ROGER BARNETT, *Geographer, University of the Pacific*

The series of five paperbound atlases contains a selected set of reprints of early maps (*early* means up to 1920) and of photographs from the same period. The text is restricted to two

pages of paragraph-length notes on each map, explaining its origin and drawing attention to unusual features on the map. The Oregon and Idaho atlases include a double-page transparent overlay of a modern map of the entire state superimposed on a late 19th century state map, thus permitting direct observation of a century's growth. A pity the same was not possible for the other three atlases.

Western Guide Publishers is to be heartily commended for these publications. The old maps are fascinating, and what were single or limited copies of historical maps—available to few until now—are accessible to a much wider public, especially students, at a low cost. It must be understood, of course, that in order to keep the selling price reasonable, the technical quality of reproduction must fall short of perfection, but this reviewer feels that a fine compromise has been made between the demands of economy and those of quality. It is hoped that sales justify the effort made by this small, independent publisher.

CALIFORNIA'S CATHOLIC HERITAGE, by Rev. Francis J. Weber. (Los Angeles, Dawson's Book Shop, 1974. 218 p., Preface, Index. $12.00)

Reviewer: MARTHA SEFFER O'BRYON, *Editor, Pacific Historian.*

Pope Paul recently noted that "the local Church, formed around its own Bishop, who is linked to the whole Church and joined in communion with the Roman Pontiff, constitutes the prime cohesive structure of the Mystical Body," and Father Weber has responded to the Pope's statement with a book of essays on the individuals, missions and dioceses which form California's heritage.

When our Book Editor asked me to review the book, I was delighted, but when I began to write the review, I found so much information that I felt I needed an entire issue to do the material justice.

I renewed my acquaintances with Joseph Alemany, Patrick Riordan, John Joseph McCourt, Peter James Muldoon and many other early Catholic leaders. As I went on with my reading, a thought was "How can Father Weber get so much information into this single volume?" The author explains that it was the Pope's awareness that Christians encounter the living Church at the local scene which inspired him, Father Weber, to prepare some 600 articles portraying local history, which had appeared periodically

in newspapers in California and throughout the Nation. Much of that information is included in this jewel of a book, which I feel that every Californiana Library should have.

The concluding essay in the series is entitled "The Church in Action." In it Father Weber points out that California is a remarkable place and deserves "empire" status: it accounts for more inhabitants than 111 nations; its economy ranks sixth among the world powers; its gross product is exceeded only by the United States, the Soviet Union, West Germany, the United Kingdom and France. Further, "Californians are more prosperous, longer-lived and more mobile than their counterparts in other states. Per capita income exceeds that of any country, including the United States. Presently California is edging out Japan for 5th place in Free World manufacturing."

The essays conclude with an excerpt from *Freeman's Journal and Register* for December, 1855, which describes the arrival of Bishop Amat to San Francisco from New York on November 14, 1855:

". . . This State is Catholic at heart; its history and traditions and reminiscenses are inseparably connected with the Church and her ministers." This sentiment seems to sum up the central theme of Father Weber's work.

HISTORICAL ATLAS OF CALIFORNIA, by Warren A. Beck and Ynez D. Haase. (Norman, Oklahoma, University of Oklahoma Press, 1974. not paged, 101 maps. $9.95)

Reviewer: ROGER BARNETT, *Geographer, University of the Pacific*

This latest addition to the series of state historical atlases published at Norman is, in simple terms, a work of uneven quality. The basic format presents us with 101 maps, each with a one page commentary. No color is used (no doubt for reasons of economy) and, by definition, maps in black and white are either too simple to present much worthwhile information or too complex to be readable. One would have thought that for the price it would have been feasible to use two, three, or four colors—at least as a background under-tint (for relief or principal settlements, for example) on each of the many standard scale statewide maps. This improvement alone would have made the many maps showing trails, explorer routes, land grants, etc. much more valuable. The complex series of dots and dashes on the route maps become easily unreadable—a set of primary color lines would have been much

clearer. Population maps using cross-hatching to represent ranges of absolute numbers on a county basis is simply bad cartographic technique! The resulting effect is poor pictorially, misleading, and unreadable.

Enough of technique—choice of historical themes brings us some interesting mapped information (irrigation projects, military installations, great ranches, wildland fires on a statewide basis—and some particularly interesting regional maps: the borax mines, the oil spill in the Santa Barbara Channel, the Modoc and Mariposa Indian wars). The brief Preface notwithstanding, one cannot detect any over-riding philosophy of choice of subjects. A few maps such as the splendid detailed series on land grants are rendered less useful by the absence of an underprinted background of terrain, settlements, etc.

Compared to Durrenberger's older, smaller, and cheaper paperback *Patterns on the Land,* the new work does not represent a best buy. The use of color, cartographic techniques, and coverage are in many ways superior in the earlier work.

Most libraries, at least, will still wish to purchase, but it is regrettable that the excellent material included is marred by faulty presentation.

BLACK JACK DAVIDSON: A CAVALRY COMMANDER ON THE WESTERN FRONTIER. The life of General John W. Davidson, by Homer K. Davidson. (Glendale, Calif., Arthur H. Clarke, 1974. 273 p., illus., maps. $15.50)

PETER THOMPSON'S NARRATIVE OF THE LITTLE BIGHORN CAMPAIGN, 1876: a Critical Analysis of an Eyewitness Account of the Custer Debacle. Ed. by Daniel O. Magnussen. (Glendale, Calif., Arthur H. Clarke, 1974. 339 p., maps. $22.50)

Reviewer: Dr. Ronald Limbaugh, *University of the Pacific.*

These two studies comprise volumes IX and X of the publisher's Frontier Military Series. The Davidson biography is a rather prosaic account, written by an admiring retired Navy Captain who is also the colorful cavalry officer's grandson. Davidson's career spanned four decades of frontier history. As a young lieutenant just out of West Point, he first rode West during the Mexican War but returned to fight for the Union against his native South in the 1860's. After the Civil War he was reassigned to the frontier,

briefly serving with the 7th Cavalry Regiment, later made famous by Custer's egocentric disaster. However, Davidson's reputation —and his nickname—derived largely from his leadership of the 10th Cavalry, the famous troop of black "buffalo soldiers" who had to fight not only Indians but white prejudice as well. Unfortunately, aside from a hint that he had "a degree of tolerance for Negroes that was superior to most Northerners," Davidson's racial predilictions are left mostly to the reader's imagination. More explicit are his stormy relations with fellow officers. A courageous Indian fighter but quarrelsome and offensive to subordinates, Davidson survived a number of political wars and at least one court martial for alleged drunkeness before succumbing from complications after falling from his horse in 1881.

More objective is the Magnussen volume, a paragraph-by-paragraph analysis of a Custer battle narrative written 37 years after the engagement by a 7th Cavalry survivor and Medal of Honor Winner who was wounded early in the fighting and thus escaped the last rendezvous which immortalized the tow-headed commander and 264 fellow soldiers. Once more the seemingly inexhaustible mine of Custeriana has produced a valuable nugget. Specialists will admire the meticulous research that went into this work, although it is not a comprehensive history of the battle and will tax the patience of all but the most devoted Custer *aficionado*. By correcting the inaccuracies of the Thompson narrative, by clarifying many details which Thompson left vague or implicit, and by offsetting Thompson's bias against Major Reno, Magnussen has rendered an important service to Western scholarship.

INDIANS OF THE AMERICAN SOUTHWEST, by Bertha P. Dutton. (Englewood Cliffs, N.J., Prentice-Hall, 1975. 298 p., illus. $14.95)

Reviewer: LISA HEILMAN, *Graduate Assistant, Pacific Center for Western Studies, UOP.*

In her latest publication, Bertha P. Dutton, anthropological researcher of the Southwest and Latin America and director of the Museum of Navajo Ceremonial Art in Santa Fe, New Mexico, describes the varying Indian cultures of the American Southwest. The book is a highly readable and informative source for teachers, students, and persons desiring general knowledge and explanations

concerning the rituals of cults and societies and social and religious practices. Histories are related of the many tribal groups such as the Hopi, Navajo, Ute, Paiute, and Havasupai. Included in the book are descriptions of traditional Indian attire and of the pottery, jewelry, basketry and arts of these Southwestern peoples. Though the book is primarily an historical and cultural account of Indian life, it does explore the many current problems faced by the tribal groups and the changes in their life styles. Indian poetry, much of it taken from The Writer's Reader (The Institute of American Indian Arts, Santa Fe) shows the depth of feeling these people have for their land and heritage. To further enhance the book and intrigue the reader, maps, photographs, illustrations, and a bibliography are included.

The Indians of the American Southwest is a valuable and well documented source written with the author's knowledgeable appreciation for the Southwestern Indian people and their traditions.

JOHN F. FINERTY REPORTS FROM PORFIRIAN MEXICO 1879, edited by William H, Timmons (El Paso, Texas Western Press, 1974. 334 p. $12.00)

Reviewer: LEE C. FENNELL, *Associate Professor of Political Science, University of the Pacific.*

This is a Chicago newspaperman's impressionistic account of Mexico during the early part of the Profirian era. Based primarily upon Finerty's three-month tour of Mexico in 1879, the manuscript was not written until 1904, and another seventy years passed before it was finally published. While the book offers little new to the specialist in Mexican history or politics, it is an interesting view of the period through the eyes of a perceptive and articulate *gringo*. The free-flowing, anecdotal style of the book is perhaps better reflected in the original title of the manuscript: "Mexican Flash Lights—A Narrative of Travel, Adventure, and Observations in Mexico, Old and New."

The first part of the book deals with Finerty's reporting of trouble along the Texas-Mexican border in 1877. Two years later, the journalist accompanied a U.S. trade delegation to Mexico City and, when it returned, remained another two months traveling in the central and northern parts of the country. It is these impressions of Mexico early in 1879 which form the bulk of the book, although they are sometimes supplemented—and no doubt at

times altered—by Finerty's observations of changes in Mexico during the twenty-five years which elapsed between the trip and the writing of the manuscript. (For those who might wish to compare the 1904 version with Finerty's 1879 reporting of the trip, the book includes a bibliography of his articles published in the Chicago *Times* during the 1877-1879 period.)

It is difficult to summarize a book such as this, for it is basically a reporter's journal describing things seen, people met, and tales heard. Finerty frequently sees Mexico as a country of sharp contrasts—a land divided between lush lowlands and barren highlands, a people characterized by both civility and barbarity. Among the book's many comments on Mexican life are Finerty's reaction to his first bullfight and cockfight. He found both to be distastefully bloody and brutal. Of the bullfight, he said "it cannot fail to brutify both participants and spectators" (p. 155). Similarly, cockfighting is seen as "a bloody and demoralizing spectacle" (p. 252).

Finerty held an unqualified admiration for Porfirio Diaz, whose firm rule he saw as both necessary and supremely beneficial for Mexico. Impressed with the change from the backwardness and lawlessness he had seen in 1879, Finerty in 1904 notes that "Mexico is today one of the most progressive countries of the world. She is no longer seething in the hot blood of eternal revolution and has won the world's respect by the order and dignity of her public conduct during the last quarter century. . . . Mexico is really a tranquil country in which life and property are, for the most part, secure as in any other civilized country" (p. 97). The author felt Diaz deserved much of the credit for this change, and predicted that as long as Diaz "lives and rules, Mexico will remain in general tranquil. . . . All Mexicans feel he is 'one of them.' Under his sway, Mexico has had the first chance in her history to cultivate the arts of peace and become a great commercial nation" (p. 103).

Yet without seeming to realize it, Finerty ends his book with a hint of the paroxysm of violence which was to end the Porfirian peace in 1910. "In Mexico," he observed, "the rich are very rich and the poor very poor, but the rich are few and the poor many. There is a middle class, mostly mercantile, industrious, and frugal; but the wealthy are idle and the peons mostly hopeless toilers for a bare existence. Still, they appear to be cheerful, but, scanning their condition, the observer is not astonished that they are so frequently enticed into the ranks of the 'revolutionists.' Nothing that can happen to them can be much worse than that which they endure." (p. 326) Finerty's death in 1908 prevented him from seeing

how many would soon be in the "ranks of the revolutionists."

The book is well edited and attractively printed. A five-page index improves the book's utility for those seeking a contemporary account of particular individuals or events.

PABLO CRUZ AND THE AMERICAN DREAM: The Experiences of an Undocumented Immigrant from Mexico, compiled by Eugene Nelson. (Salt Lake City, Peregrine Smith, Inc., 1975. 171 p. illus. $8.95)

Reviewer: SALLY M. MILLER, *University of the Pacific.*

Pablo Cruz and the American Dream is a finely produced and beautifully illustrated example of what is called history from the bottom up. The editor and compiler, Eugene Nelson, has presented, as the sub-title indicates, "the experiences of an undocumented immigrant from Mexico." In so doing, Nelson has expanded further the field of oral history pioneered by Oscar Lewis and others. As a result the reader experiences the taste and texture of the life of the wire-jumpers [*alambres*], illegal aliens who cross the border in search of opportunities which they believe the United States offers.

Men like Pablo Cruz leave a native environment which lacks adequate opportunity but offers security and tradition. At first seeking work throughout Mexico, Pablo Cruz depended upon a familial network through which he could always obtain food, clothes, and housing; despite family instability and violence, relatives with whom he was personally unacquainted routinely provided lodging. Once across the border, he lost that informal unsystematized form of support. True, fellow *alambres* and even total strangers would sometimes assist with food and medical costs, knowing no alternatives existed, but such assistance was balanced by instances of cruelty and exploitation. For Pablo Cruz and the other men and boys alone, without family, social services, unions, or churches, denied minimum wages, employer liability protection, and social security, and at times as helpless as peons, the American dream remained distant.

From an impoverished rural background where folk culture, religion, and a limited education shaped his outlook, Pablo Cruz was ill-prepared for a world demanding industrial skills, and he could compete mainly in the unskilled agricultural market. Picking crops throughout Central and Southern California, he worked

where he could, even sleeping under leaves or horse blankets, eating out of cans, managing without changes of clothing. Often returned to the Mexican border, he was manipulated by unscrupulous "smugglers" and was held in a detention camp. It was understandable that sometimes he ceased caring whether or not "the Immigration" would find him.

As many Eastern European peasants before him. Pablo Cruz had not intended to settle in the United States, but in 1959, after a decade in California, he became an American citizen and began to live quietly with his wife and children, developing a sense of permanency. "It doesn't bother me about life," he said; experience had been a good if harsh teacher. While the United States did not lead to the opportunity of which he had dreamt, Pablo Cruz retained that pride and dignity that sometimes mark the human condition under the worst of circumstances. An extremely proud man who had worried about friends knowing "how he lived" or that he had "failed," and who had quit jobs when the pay seemed to him insultingly low, he committed himself to helping others who walked his path.

The compiler, Eugene Nelson, has wisely allowed this saga of an unknown man to be told in his own words. The illustrations by Carlos Cortez, editor of *The Industrial Worker*, serve to increase the passion of the text.

THE WATER SEEKERS, by Remi A. Nadeau. (Peregrine Smith, Santa Barbara, Calif. 1974. 278 p., illus., map. $8.95)

Reviewer: Dr. R. Coke Wood, *Director, Pacific Center for Western Historical Studies, University of the Pacific.*

Remi Nadeau's revised edition of his excellently written and researched book, *The Water Seekers* (first published in 1950), is a must for anyone who wants to understand our California today. Modern California with its twenty-two million population and its great agricultural and industrial production has been made possible only by the development and transportation of the great water resources which nature put in the wrong place at the wrong time of the year.

The new edition not only brings up to date the story of the Owens Valley, Colorado River, and Central Valley water development, but tells the dramatic story of the California Aqueduct and

the State Water Plan. This is a fabulous accomplishment and is certainly one of the greatest wonders of the modern world. Remi Nadeau tells the story with zest and imagination. Although his account of the struggle over water, "the fight for the waterhole," reads like fiction, it is thoroughly researched and his facts are dependable.

Of course, as is always true, his interpretation can be questioned. As a Bishop boy growing up in Owens Valley, I would disagree with some of his characterization, such as that of William Mulholland as the grand old man of the Department of Water and Power for Los Angeles. After all, as he himself says (p. 265) when life is valued for its quality rather than its quantity there will be little patience with those who brought more people by bringing more water.

Of course, Nadeau could not be expected to describe the frustration, dismay and even hatred that existed in Owens Valley when the farmers were struggling against the actions of arrogant and powerful men in the great metropolis to the South. However, he does name the issues on both sides in the "Little Civil War" of the Owens Valley, and I am sure this is all that can be expected from a historian who has not actually lived through the struggle.

Let me recommend this revised edition as a must for all libraries, schools, and individuals who want to understand California today.

URBANIZATION IN AUSTRALIA, the Nineteenth Century, edited by C. B. Schedvin & J. W. McCarty. (Sydney, N.S.W., Sydney University Press, 1974. Distributed by International Scholarly Book Services, Portland, Ore. 127 p. paper. $5.25)

Reviewer: ROGER BARNETT, *Geographer, University of the Pacific*

The seven papers which form this volume were originally published in the *Australian Economic History Review* in September, 1970, by seven leading Australian historians. Five of the seven are case studies; two give us a more general view of the urbanization process in 19th century Australia, already at that time within one hundred years of Captain Cook's definitive voyages to dispel the myth of the Terra Australis Incognito and to discover Botany Bay instead, by now one of the world's most urbanized regions. The economic development and population growth of Australia in the second half of the 19th century bear close parallels with that of parts of the American West. One can read the urban history of

Australia therefore with profit as an American historian, and yet note the subtle differences which bespeak the closer British link, particularly shown in the essay on public utilities and the growth of Melbourne. This is not the definitive work on 19th century urban history in Australia, but it is well worth reading, and we await with interest the future publication of a comprehensive study of urbanization in the southern continent.

COUNTRY MUSIC, U.S.A., by Bill C. Malone. (Austin, Texas: University of Texas Press, 1968. 422 p., illus. cloth $10.00, paper $4.75)

Reviewer: GEORGE H. LEWIS, *Sociology, College of the Pacific.*

The business of country music is booming. Once the folk music of the white rural south, country is now a billion dollar American industry with a market reaching far beyond this country's borders. There are Japanese bluegrass bands who sound, lick for lick, like the Country Gentlemen or The Lonesome Pine Fiddlers. Bootleg country albums are a hot item in Thailand. A large collection of Jimmie Rodgers' (The Singing Brakeman) records were recently discovered in an Eskimo's hut near Point Barrow. John Greenway, in an article in *Western Folklore*, has remarked that all contemporary country singing in Australia is "clearly attributable to Jimmie Rodgers' compositions, themes and styles."

Clearly, country music is more than a business. It is a manner of viewing or reflecting life and, to many, it has been a way of life itself. Until recently, there has been little academic work done concerning country music, perhaps because—like the jazz of the 1940's and 1950's—it is an American musical style looked down upon because of class connotations. It is "unrespectable," the province of musical illiterates whose natural habitat is the hillbilly tavern. However, the quality or alleged non-quality of country music should have no relevance to its possible worth to a study of American culture or society. The music is heard and played by millions and both shapes and reflects popular (and populist) thought. This should be reason enough for its study.

Bill C. Malone, with *Country Music, U.S.A.*, (American Folklore Memoir Series, Volume 54), has produced the most significant and serious study of country music published to date. The work grew from Malone's early interest in country music and his doctoral dissertation at the University of Texas, completed in the early 1960's. From there Malone enlisted the aid of scholars

such as folklorist Archie Green and Jo Walker, then Executive Director of the Country Music Association and Archives in Nashville, Tennessee. The result, first appearing in 1968, is a definitive history of country music in America—from its Anglo-Celtic roots to the present day.

Malone's theoretical perspective is that of the evolution of a folk form and its subsequent brutalization at the hands of the emerging American music industry. "Could a music which thrived so vigorously . . . suddenly succumb to commercial blandishment and pressures and become merely an undistinguishable facet of popular music? Are American cultural tastes completely formed by commercial forces?" These are some of the overriding concerns Malone develops as he traces the development of commercial country music from its folk origins.

The book is presented in ten major chapters which are in a general chronological order. Malone commences with an abbreviated discussion of the folk origins and roots of country music, then goes into his main concern, the development of commercial country from this hybrid folk form. Tracing its beginnings from the early radio shows (WSB—Atlanta and WBAP—Fort Worth) and recordings ("It Ain't Gonna Rain No Mo" by Wendall Hall), Malone devotes a chapter to the significance of Jimmie Rodgers as he traces the expansion of country music during the Great Depression. Of special interest is the next chapter, "The Cowboy Image and the Growth of Western Music," in which Malone presents the rise in popularity of the "singing cowboys:" Goebel Reves, The Texas Drifter; Jimmie Rodgers, The Singing Brakeman; Gene Autry, Oklahoma's Singing Cowboy. When Gene Autry traveled to Hollywood in 1934, country music went with him. Los Angeles became the home of the Beverly Hillbillies and, through Republic and Monogram studios, country music became country and western. Malone also documents the introduction of the steel guitar to country music at this time, tracing its diffusion from Portugal to Hawaii and from there to America via touring Hawaiian bands at the time of the Spanish-American War.

National expansion of country music during and just after World War II is treated next. Malone closes with an examination of the development of what he terms "modern" country music (the Nashville Sound) on the one hand, and bluegrass and the urban folk revival of the 1960's on the other.

Throughout this impressively documented book, Malone exhibits grand command of his material. He gets into trouble only when

addressing himself to areas related to, but not directly part of, country music. For example, he notes Carl Perkins' early work in rock-a-billy music and regrets his disappearance from the musical scene. Yet when he discusses Johnny Cash a bit later on, he describes his backup group as the "Tennessee Two" (its original form). When Johnny Cash sang "Folsom Prison Blues"—the time Malone is concerning himself with—the backup group was the "Tennessee Three" Carl Perkins being the third member. At another point, Malone evaluates Conway Twitty as of near equal importance as Elvis Presley in early rock and roll—an understandable error only when committed by a *country* music scholar. Twitty has been consistently important in the field of country, yet had little influence in his brief cross-over career in rock and roll. But criticisms of this order are insignificant in light of the stature of the general work.

There is, I feel, one important error of omission in *Country Music U.S.A.* That is its failure to examine in any detail the development of post World War II country music on the West Coast. Although mentioned in passing, the Bakersfield, California, creative center deserves more attention. Buck Owens has a national network of product distribution located in Bakersfield, and his ties with Hawaii would seem to merit examination, especially after Malone's treatment of earlier (1920-30) Hawaiian influences in country music. Merle Haggard, also operating out of Bakersfield, has been called the most contemporary singer and writer in country music. He deserves more than the two pages of attention he receives. More generally, the formation of the West Coast-based Academy of Country and Western Music should be examined as well as the reasons behind its ongoing feud with Nashville's Country Music Association.

Malone makes no claims on this as *the* definitive work on country music. His aims are more modest. "It is hoped that the general reader will not only gain some understanding of the complexities of this seemingly simple music form, but that he will perhaps be encouraged to undertake an even deeper study of it. An attempt has been made, therefore, to mention much of the scholarly and semi-scholarly work on country music that has been done in recent years and to suggest other areas that merit investigation." In Malone's ground breaking work he more than accomplishes his modest aims.

SANG BRANCH SETTLERS: FOLKSONGS AND TALES OF A KENTUCKY MOUNTAIN FAMILY, by Leonard Roberts. (Austin, Texas, University of Texas Press, 1974. 534 p., 101 music plates; cloth $12.50)

Reviewer: GEORGE H. LEWIS, *Sociology, College of the Pacific.*

Leonard Roberts, presently professor of English at Pikeville College in Pikeville, Kentucky, collected the folktales and folksongs of *Sang Branch Settlers* (American Folklore Society Memoir Series, Volume 61) in the years 1951 through 1955 from the Couch family of Harlan and Leslie Counties, Kentucky. The earlier material of this study (folktales) comprised Roberts' doctoral dissertation ("Eastern Kentucky Folktales") at the University of Kentucky, completed in 1954. The principal versions of 105 of these folktales were excerpted and published by the University of Kentucky Press as *South From Hell-fer Sartin.* Roberts continued with his transcription and ordering of the Couch materials, including folksongs, hymns and riddles. This material was brought out in 1959, again by the University of Kentucky Press, in two volumes, *Up Catshin and Down Greasy* and *Tales and Songs of the Couch Family.* Feeling that "the whole will carry more folkloric significance than the sum of its . . . parts," Roberts has re-edited the previous material (some of which is out of print) to create the volume under review.

In the first section of this work, through transcribed and edited interviews, members of the Couch family speak of their folkways and lifestyles since 1880. Through these interviews, the kin structure and style of rural Appalachian life are powerfully revealed. Jim Couch, in remembering how he lost his leg in the Evants Mine on Bailey's Creek: "A little motorman there he hauled me out. My leg had to be taken off. I was out of the mines then for nearly a year. I went back in the same one and found the same man that hauled me out was still there. He come in and pulled my first cars of coal, and then went on to pull another feller's cars right above me. All at once the top fell in on him and killed him. We had to beat the rock offen him and haul him out on top of his own motor."

Roberts, a native Kentuckian, captures a feel of Appalachia and the Couches in his skillful and empathic transcription. As data concerning the Appalachian condition, these stories are a valuable addition to the slowly growing body of knowledge concerning the folkways and lifestyles of the area.

The second section of the book, however, is probably of more interest to folklorists and historians, comprised as it is of 161

collected folksongs and folktales of the Couch family. Included are English and Scottish ballads, British broadsides, native American ballads, folksongs, hymns, animal tales, jests, riddles and legends. The Child ballad "The Devil and the School Child" ("The False Knight Upon the Road:" Child Number 3), is contained here—and is the first such recovery in Kentucky (although there have been some 18 recoveries in North America, ranging from the Maritimes to Oklahoma). This recovery is especially significant as well because it is one of the few that include the music.

Two versions of one-eyed giant tales (Polyphemus) are also included—to the author's knowledge, the first such recorded in North America.

Music is included for all the folksongs, and later chapters contain notes on both the folksongs and the folktales, as well as the Aarne-Thompson type numbers of the folktales.

This reviewer does not question the level of the scholarship reflected by the present work, nor the engaging style in which it is written. He does, however, question the judgement involved in the efforts of one University Press presenting the re-edited works of another, just 15 years after the initial publication. Are there not manuscripts, just as deserving, that have not yet seen print? And are their chances of ever doing so lessened by this sort of activity on the part of the University Presses?

SNOWY EARTH COMES GLIDING, by Evelyn Eaton. (Independence, CA., Draco Foundation, 1974. 108 p., illus. $15.00)

Reviewer: JERRY DENNIS MOORE, *Anthropology Assistant, San Joaquin Delta College.*

Evelyn Eaton has lived in the Owens Valley for thirteen years and has come into close contact with the local Indian inhabitants. In this book she draws upon her experiences in Owens Valley, her studies of Egyptian religion, and a certain knowledge of other North American Indian groups. From these studies she has written a book dealing primarily with the Ghost Dance, but during the narration she intersperses a host of other topics.

The book is a beautiful book; the photographs are sometimes exquisite and the writing is often graceful. Unfortunately the level of scholarship does not match that of the photography, and anthropologists would question many of her statements and suggestions. *Snowy Earth Comes Gliding* is a book which would be nice on anyone's coffee table; whether or not it is for the library is another question.

TO THE ARCTIC BY CANOE, 1819-1821; The Journal and Paintings of Robert Hood, Midshipman with Franklin. Edited by C. Stuart Houston. (Montreal, The Arctic Institute of North America, McGill-Queen's University Press, 1974. 217 p., 16 color, 16 black/white plates. $17.50)

Reviewer: ARTHUR SWANN, *Science Librarian, University of the Pacific.*

One's first thought on reading *To the Arctic by Canoe* is of the hardships and dangers those foolhardy men would choose to undergo. The second thought is of the enormity of the pressures at home (England) that would drive men to walk and paddle half-way and more across the northern fringe of the American continent, not forgetting the drawing power of the vast unknown. The third and abiding thought is an abounding admiration for the men themselves—their zest for accurate knowledge of that same unknown, and their ability to observe and accurately (and interestingly) record that same knowledge.

Hood was a 22 year old midshipman, and a member of John Franklin's first expedition, aimed at the discovery of the elusive Northwest Passage, and the recording of natural history and the nature of the inhabitants found en route. Hood's diary, here published for the first time, was used extensively in Franklin's ultimate report. "Narrative of a Journey to the Shores of the Polar Sea, 1819-22."

Hood, extremely sensitive to cold, suffered during the entire trip, and probably would have succumbed to malnutrition and dehydration had not murder ended his life in the wilderness near the Coppermine River beyond Fort Enterprize. The journey that his diary made back to England, its use by Franklin in his official report, its surfacing in Ireland in this century and its appearance in the Saskatchewan Archives is another story.

Hood was also an accomplished artist. Reproductions of his paintings (24 plates) comprise a second portion of this book. In muted tones they give carefully accurate portrayals of the wild life and native inhabitants of the region, set against its harsh landscape. "Delicate sensitivity" and "tender melancholy" are terms used to describe them.

It is to Dr. C. Stuart Houston, a medical professor, that we are indebted for the preparation of this work. He has traversed much of the country described by Hood. His footnotes and added explanatory chapters show the devoted research of eclectic scholarship.

GHOST TRAILS TO CALIFORNIA: A PICTORIAL JOURNEY FROM THE ROCKIES TO THE GOLD COUNTRY, by Thomas H. Hunt and Robert V. H. Adams (Palo Alto, Ca., American West Publishing Company, 1974. 262 p., maps, illus., index. *Images of America*, vol. 6. $20.00)

Reviewer: THOMAS D. ADAMS, *Research Assistant, Pacific Center for Western Historical Studies, U.O.P.*

For the gold, for the unseen paradise, for the new life they came in caravans and they came alone. They followed wagon tracks, grave markers, and discarded equipment on nine major trails to California. They suffered the heat and the expanse of the desert, and challenged the "elephant's back," the Sierra range. The emigrants of the 1840's and 1850's recorded their story in their journals, diaries, and on their trails west.

Hunt and Adams traveled more than 2,000 miles and spent six years in search of the trails and the stories they here tell. Backpacking most of the way, they followed in the tracks of the emigrants. They gathered the results in a beautiful photographic journal of the California Trail.

Through a four part introduction Hunt presents the *Emigrants* and their motivations for making the journey, the *Indians* and their reaction to the white-faced invaders, the *Land* and the variety of terrain the trails crossed, and the *Trail* and its challenge. Into his own words Hunt has skillfully interwoven the words of the emigrants, so that the story reflects a freshness and a compelling immediacy.

The focal point of the book is the pictorial journey. The nine trails are covered in 150 color photographs superbly composed by Adams. Even as they are beautiful, the photographs express the loneliness and isolation of the country, the heat of the desert, and the chill of the Sierra in winter. Complementing the photography are excerpts from the journals and diaries of the emigrants. The photographs are matched as much as possible to the place and time of year suggested by the texts.

Offered in the Appendix are biographical sketches of the emigrants whose journals were used and a portfolio of maps of the nine trails. The authors have also provided an index.

In the preface, Hunt states that this is not a history book. If it is not, then more history books should be as stimulating historically as GHOST TRAILS. The reader is left with an appreciation for the ordeal endured by the emigrants and a respect for their courage.

A YOSEMITE ALBUM, Fifteen Photographs by Ansel Adams. Foreword by Nancy Newhall (5 Associates, Inc., distributed by Scrimshaw Press, 149 Ninth St., San Francisco, CA 94103, 1974. 32 p., chiefly illus. Paper, $3.95)

JEFFERS COUNTRY: The Seed Plots of Robinson Jeffers' Poetry. Poetry by Robinson Jeffers, Photographs by Horace Lyon. [Foreword by Frederick Mitchell] (San Francisco, The Scrimshaw Press, 1971. 78 p., illus., ports. paper, $5.00)

ANOTHER PLACE, photographs of a Maya Community, by Frank Cancian (San Francisco, The Scrimshaw Press, 1974. 93 p., chiefly illus. paper, $6.95)

Reviewer: EARL J. WASHBURN, *Professor, Department of Art, College of the Pacific.*

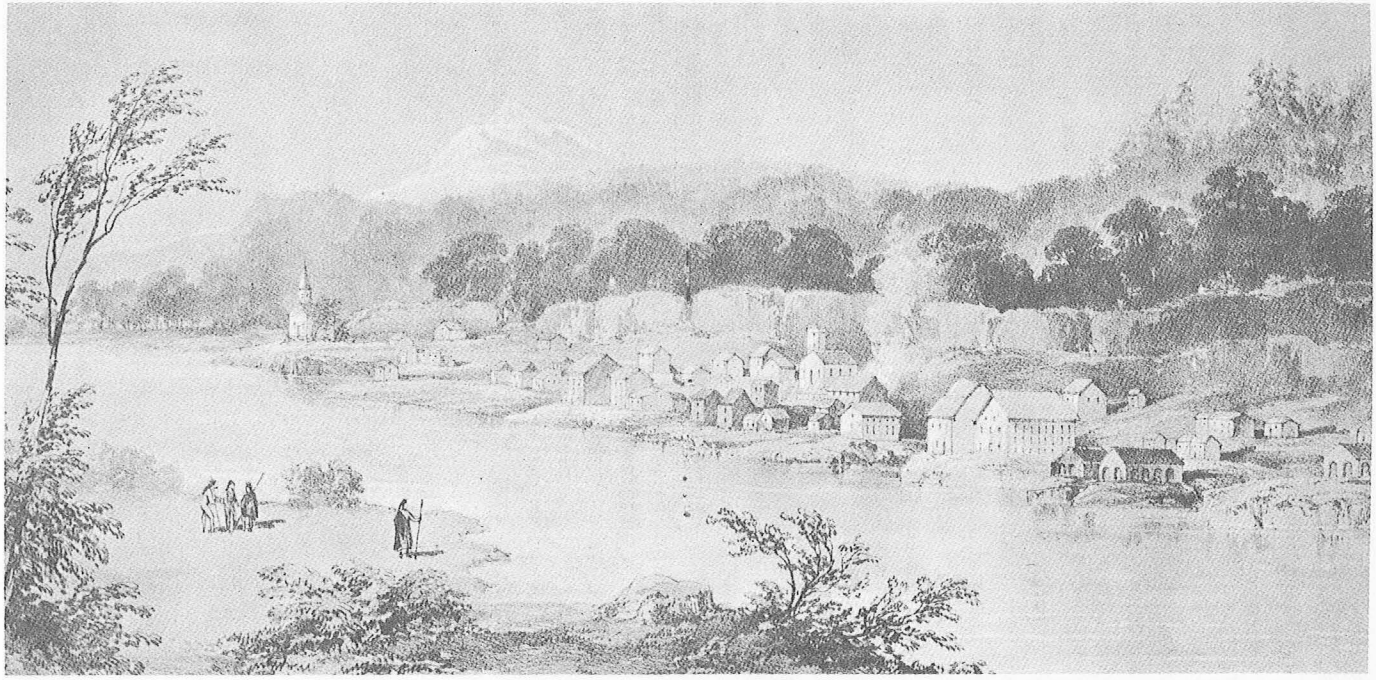
Three small but gem-like publications, which have the common bond of photography, can be treated together for their similarities and their differences.

A Yosemite Album is a recent publication by the acknowledged dean of Yosemite photographers, Ansel Adams. Any person who knows the High Sierra country, and especially one who has stood in awe in Yosemite Valley, cannot fail to relive his visual memories in the crisp black and white prints of Adams. While often considered a photographic leader because of his flawless technique, Adams here has also expressed in one page the true essence of the role the photographer must undertake to create meaningful pictures. This page alone, with its four points, can repay an earnest devotee of the photographic medium. Throughout the booklet the prints are beautifully reproduced on a highly coated paper, and thus they retain almost all of the finer qualities of an original Adams print.

Jeffers Country carries the viewer, through photographs, to the Big Sur country below Carmel, visually interpreting the words from several of Robinson Jeffer's poems. The photographs were taken by one of his close friends, Horace Lyon, and carry the reader from the edge of the surf where, in our memory's ear, "Sometimes we hear the sea's thunder. . . ." to the high country behind the sea coast. In addition to the verse there are two introductory statements by Jeffers and his wife Una. From these two short picturesque pieces one can envision the Big Sur area from their first encounter in 1914 over the years.

Photographically one might have wished for two changes in this publication. The dullness of the paper stock, with its ivory tone, loses some of the sparkle that is basic in the strong value tones that must have existed in the original Lyon prints, if one judges by the cover photograph. While the poetry and photographs were well considered in the topography of the book, this reviewer finds it most disturbing to have several of the photographs cross the binding gutter and thus lose the fine visual sense of composition that an unbroken photograph would have presented.

Another Place: Photographs of a Maya Community is an unusual presentation of people from a relatively unknown area. Cancian has foresworn the usual emphasis on words and limits himself to six internal paragraphs plus the one page introduction to the Zinacantecos of southeastern Mexico. The viewer is thus presented with a direct personal involvement with these people. Unlike the other two books reviewed here, we are dealing with personality, not the land. At times the author steps back for a broad view of life in this remote area, and at other times he closes in most intimately on only faces or hands that say so much about the strength of individuality these people must possess. The photographs reproduce well on a highly coated paper and carry out the many subtle tonalities of an original print. On taking the book in hand one tends to continue looking avidly through to the final page, with each picture presenting a visual experience. When one studies details, he notes the dress, the hands, the simplicity of the surrounding and above all the sense of pride in the faces of the Zinacantecos. Their faces are at times; gently thoughtful, show a sense of gentle humor, and on occasion can be grim when facing life's realities.



Oregon City in 1845, when the city at the falls was the Capital of "Oregon."

Notes From The Book Editor

History of Sierra County. Volume II: HISTORY OF SIERRA CITY; HISTORY OF GOODYEARS BAR, by James J. Sinnott. (Volcano, CA., The California Traveller, 1973. 225p., illus., maps. $12.00)

Mr. Sinnott, a native of Downieville, doubtless owes much of his interest in Sierra County history to the fact that he not only comes from pioneer stock, but was raised in an 1854 house, one of the oldest residences in town. Now retired from a career in public education, he is devoting his time to preparation of a comprehensive history of the county, of which this is the second volume, the first being **Downieville, Gold Town on the Yuba.** The author hopes to complete an authoritative and detailed history of the entire county in six volumes, publishing the remaining four about a year apart.

Well illustrated by photographs contemporary with almost every period of development, but especially representative of the nineteenth century, this volume is a good browsing companion. Source footnotes are given by chapters, but the research value would be greatly enhanced by an index. There is such a wealth of detail that relocating an incident already read is not easy, to verify inclusion of a person or fact extremely difficult. Only a limited number of copies will be printed, so it would be wise not to delay purchase.

ELIZABETHAN CALIFORNIA; A brief, and sometimes critical, re view of opinions on the location of Francis Drake's five weeks' visit with the Indians of Ships Land in 1579. To which are added reprintings of two papers comprising an ethnographic analysis of Indian customs and language recorded on the Drake Expedition, June 17-July 23, 1579, by Robert F. Heizer, (Ramona, CA., Ballena Press, 1974. 104p., illus., maps, facsims. paper, $3.50)

This attractively printed and delightful little volume is of particular interest now because of the perennial argument over Drake's voyages and the much publicized repeat performance by the Golden Hinde II.

Mr. Heizer, a highly respected scholar as well as a prolific and lucid writer, has gathered together what appears to be all of the relevant data pertaining to Drake's famous landing and the subsequent plate(s) of brass which commemorated it. After extensive discussion of geography, records, etc., he concludes that nothing is at present certain but uncertainty, but "It would be nice to be able to have it proved beyond a doubt that Drake entered a particular bay, because local politicians and history buffs could cooperate and raise there an impressive monument commemorating this unimportant event."

Unimportant it may be, but uninteresting? As this book so well illustrates — never!

CAPTAIN COOK, R.N., THE RESOLUTE MARINER; An International Record of Oceanic Discovery, by Thomas Vaughan and A.A.St.C.M. Murray-Oliver. (Portland, Oregon Historical Society, 1974. 97p., illus., (part col.), ports., maps, facsims. paper $3.00)

To enhance the celebration of our own Bicentennial the Oregon His-

torical Society conceived the idea of a Cook Bicentennial Exhibition, since the voyages, especially the third voyage, of this famous navigator and explorer were of great importance to our country, and to the Northwest in particular. The National Maritime Museum at Greenwich and the British Museum agreed to cooperate, and from all over the world museums and private collectors sent pictures, artifacts, books and instruments for the Exhibition, which lasted from July 1, 1974, through January 1, 1975. The editors have prepared a handsome catalog, which they "wished to have a life of its own beyond 1975." They have, therefore, included three well-written chapters on early Pacific voyages and the voyages and legacy of Captain Cook. The numbered items of the exhibition, which comprise the major section, each have an explanatory note and many are illustrated, so that even the casual reader can enjoy browsing.

THE SURVIVORS: Existing Homes and Buildings of Yuba and Sutter Counties' Past., by Janet R. Sullivan and Mary-Jane Zall (P. O. Box 1765(Marysville, CA., The Survivors, 1974. 96p., illus., facsims. paper $6.50)

When a book is this profusely illustrated the librarian mentality almost leads me to write "96p., chiefly illus." in the heading, but that is not fair to the book or its authors, who, doubtless, spent many more hours researching the interesting historical sketches than on the excellent photographs, and they should be equally commended for both.

The book was inspired by the authors' concern that "Shady lawns and lovely old houses were deteriorating into supermarkets and parking lots" and by their feeling that "a book showing some of the old buildings which still remained . . . might act as a reminder that these historic and beautiful structures were worth saving."

Wherever possible the photographs of the structures are accompanied by a facsimile of their representations in Thompson and West, and the authors have prepared a brief "history" for each, giving what details could be found of dates, architects, materials, architectural style and owners.

Let us hope that the purpose of the book will be served, and it will, in turn, inspire others to preserve more of our fine old buildings.

BIBLIOGRAPHY OF THE DIEGUENO INDIANS, by Ruth Farrell Almstedt. (Ramona, CA., Ballena Press, 1974. 52p., maps. paper, $2.95)

Encompassing monographs, journal articles, theses, dissertations, a few newspaper articles, field notes and other unpublished manuscripts, the 430 plus titles of this bibliography include most of the published and many unpublished works of an ethnographic, ethnohistorical, archaeological, linguistic, or other anthropological nature on the Diegueño Indians of Southern California and Baja California. The Digueño called themselves by several tribal names, and the author indicates that perhaps we should begin to recognize them as Kumeyaay, the name they now seem to prefer.

ANTAP: CALIFORNIA INDIAN POLITICAL AND ECONOMIC ORGANIZATION, edited by Lowell John Bean & Thomas F. King. (Ramona, CA., Ballena Press Anthropological Papers No. 2. paper, $5.50)

In 1971, at their annual meeting,

the Society of California Archaeology held a symposium on California Indian political organizations. Most of the papers contained in this volume were presented at that symposium; the others were requested for inclusion. "Their primary function is to show something of the diversity of current California anthropological research, and to demonstrate (at least implicitly) how the varied studies now being undertaken contribute to a general view of California aboriginal societies as complex, hierarchical, interacting systems."

The essays argue with considerable force (albeit in a heavily technical vocabulary) that a hunting-gathering economic system is not necessarily archaic or primitive, and present ethnographic, archaeological and archival data to support their conclusions. The bibliography at the end contains all authors cited in one alphabetical list.

TRADE ROUTES AND ECONOMIC EXCHANGE AMONG THE INDIANS OF CALIFORNIA, by James T. Davis. (Ramona, CA., Ballena Press, 1974. 71p., cover illus., maps. Ballena Publications in Archaeology, Ethnology and History No. 3. paper, $4.95)

First issued in 1961 as the University of California Archaeological Survey Report no. 54, this study has been out of print for several years. A thorough survey of intertribal trade and trails in aboriginal California, it contains an explanatory abstract, a list of items mentioned in literature as being exported and imported, an alphabetical list of tribes and their exports and imports with identification of suppliers and receivers (keyed to a trail map to show the probable route), trail information, and an extensive bibliography.

THE GOLDEN SPIKE, David E. Miller, Editor (Salt Lake City, Utah State Historical Society, University of Utah Press, 1973. 153p., illus., ports., facsims. University of Utah Publications in the American West v.10. $8.00)

Although the papers comprising this volume were prepared for the Golden Spike Centennial Celebration of 1969 they have lost none of their vigor or authority during the unexpectedly long wait for publication.

The ten authors present a fascinating picture of the steel rails that spanned a continent and forever changed the nature of frontier life, for in a very real sense the railroad eliminated the frontier. In addition to the story of the titanic (though largely covert) struggle for advantage between the Central Pacific and the Union Pacific, the role of government in encouraging and financing construction (and, it must be said, sometimes conniving in shady deals) a discussion of working conditions, wages and unions, and an overview of refinancing and rebuilding in the early twentieth century, the authors also include an overview of the present and possible future of railroads in our country.

The writing is, for the most part, excellent, and the transition from lecture to print was made smoothly and without loss of vividness and immediacy. There are 26 contemporary illustrations, many by A. J. Russell and Charles R. Savage, and the Symposium appendix contains three from the Centennial Celebration and dedication of the Golden Spike Historic Site.

RODEO ROAD: My Life as a Pioneer Cowgirl, by Vera McGinnis. (New York, Hastings House, 1974. 226p., illus., ports. $7.95)

When a three-year old is tied onto an elderly burro and left all day in its care for want of a proper babysitter, it is almost inevitable that the young charge would grow up devoted to or violently against equines. For Vera McGinnis it was the start of a life-long love for horses, a love which, coupled with an agile, strong body and an iron will to excel, carried her to the top of the rodeo circuit. Relay, roman, trick, or race —she learned them all and excelled in all. Along with trophies and prizes she collected enough injuries to overwhelm an ordinary person. The accident which finally ended her career nearly ended her life, but she proved the doctors wrong by surviving, and not as a cripple. Here is the essence of twenty-one years of following the rodeo and gyp-race track circuits—sometimes as one of the girls and sometimes the only girl to ride against the boys. Near-tragedy or comedy, good times and hard, Vera recounts her adventures and recalls her friendships with a refreshing humility and without resentment against the system which expected a woman to do double duty in what was basically a man's world.

HORSES AND MEN, by Reuben Albaugh. (Davis, CA., The Printer, 1974. 163p., illus. ports. paper, $6.00)

Reuben Albaugh, described by a colleague as one of the nation's outstanding husbandmen, and author of the popular CATTLE, COUNTRY AND CHAMPIONS (reprinted 1972) has written a second book devoted pricipally to the horse.

There is no question that Albaugh not only loves horses but also knows them from many angles. While much of the text is written in the easy-going anecdotal style of the earlier book, there are several more technical chapters on breeding, feeding and management. He has included a brief history of the horse, its introduction to this country and the effect on the Indian way of life, the mustang, famous horses and famous rodeo riders, along with a wealth of pictures from the past and present.

GOLDEN FLEECE IN NEVADA, by Cal Georgetta. Illustrated by Stewart Walters and Ron Galloway. Part 1: The Public Domain; Part II: Sheep Empires of Nevada. (Reno, Nev., Venture Publishing Co., P. O. Box 2422, 1972. 526p., illus., maps. $14.95; discount to schools and libraries)

Mr. Georgetta has spent his life in Nevada, and before becoming a lawyer and judge he managed his own ranch, the Triune, for eleven years. A descendant of pioneer Mormon stock, he has an intimate knowledge not only of the perils and pitfalls of sheep-raising, but of the entire history of Nevada and the adjacent states. Here is the entire story of settlement by the Europeans, the advent of domesticated animals, the era of open range and the invention of barbed wire, the fights between farmer, cattleman and sheepman, and the decisive, often heavy-handed, intervention of government.

Much of the book is taken up with biographies of outstanding sheepmen, facts and figures from county records, anecdotes and sheep-lore (it is really incredible how stupid sheep can be!)

MILLS AND MARKETS; A History of the Pacific Coast Lumber Industry to 1900, by Thomas R. Cox. (Seattle, University of Washington Press, 1974. 332p., illus., ports., maps. The Emil and Kathleen Sick Lecture-Book Series in West-

ern History and Biography. $17.50)

Lumber was one of the first West Coast products, and the pace of mill development kept up with the burgeoning population—in fact, the latter was supported and assisted by the former. A highly competitive and fragmented industry, it spawned small mills and little towns all along the coast, since ships were the only feasible method of transporting its products. Soon the ships were sailing not only to San Francisco and Los Angeles, but to Hawaii, Australia and the Orient, and shipbuilding added its payrolls and profits to the economy. With the advent of the railroad, however, a large and lucrative domestic market could be advantageously exploited. Most of the mills which could ship only by sea were forced to close, while the fortunate ones with access to both sea and rail flourished. The advent of steam-powered vessels helped those more strategically located, since the new ships were so large that often they held more lumber than a single mill could quickly produce. Because of changes in mill technology, in ship design, in transportation and in markets, the old small-mill, schooner-shipped lumber industry, which played such an important part in the development of the west, virtually disappeared by the early years of the twentieth century.

FISHERIES OF THE NORTH PACIFIC; History, Species, Gear & Processes, by Robert J. Browning, with Editorial Assistance and Review by Dr. Dayton L. Alverson [et al.] (Anchorage, Alaska Northwest Publishing Company, 1974. 408p., illus., (part col.), maps, diagrs. $24.95)

This is a **big** book, and the Acknowledgements sums it up about as succinctly as possible when it states that it "attempts to present something of the story of the major American and Canadian fisheries of the Northeastern Pacific Ocean. It is intended as a guide to the history of the fisheries, the biology of the species, the vessels of the fisheries, assembly of gear, fishing methods, the handling of the catch at sea and ashore, and processing of fishery products. There is an attempt at assessment of the future of these fisheries and there is included an appendix covering certain matters more completely than was possible in the text. The book does not pretend to be a scientific work.

The area of concern runs generally from the Mexican border north into the Bering Sea and westward into the Aleutians."

The 9"x12" pages are printed double-column for reading comfort. The opening chapter sets the ocean stage, and then the text plunges into fact-filled and anecdote-studded details. The writing is exceptionally easy to read, although land-lubbers may skip much of the technical detail!

WALNUT CREEK LEARNS THE ALPHABET: From Settlement to Suburbia — A history of Walnut Creek Through the Depression, by Jeane Elder. (Alamo, CA., Holmgangers Press, 1974. 143p., illus. paper $3.50)

The decade of the Great Depression saw many changes in the American way of life, and Walnut Creek typified many of these changes. Although it began life as a farming hamlet, the development of transportation made it attractive as a bedroom community. Population growth and the subsequent decline of agriculture, with the concomitant rise in service industries, resulted in

rapid urbanization. This history, written in a relaxed and easy-to-read style, is intended to point out how depression conditions affected this metamorphosis — and what the CCC, NRA, WPA, etc. meant to Walnut Creek.

The text is divided into several chapters stressing various aspects of the subject, so that the chronology overlaps somewhat, and the reader is carried forward, then back, several times in the course of the book. This is not, however, a problem, and it is interesting to read of the typically ambivalent attitude of this town and its citizens toward problems and panaceas so like those we face today.

WILD BERRIES OF THE PACIFIC NORTHWEST . . . on the bush . . . on the table . . . in the glass, by J. E. Underhill. (Seattle, Superior Publishing Co., 1974. 127p., illus., part col., map $9.95)

First published in Canada by Hancock House, this is an excellent guide to wild berries. The earlier chapters give interesting recipes for cooking and wine making (if one doesn't appeal to you the other may!) while the excellent color photographs "on the bush" together with the "key" and leaf sketches are clear enough to use as a field guide. The text is also clear and informative, and while it applies chiefly to the Pacific Coast from Northern California to Alaska, at least some of the berries grow much further south.

TALL TALES FROM ROGUE RIVER; the Yarns of Hathaway Jones. Edited by Stephen Dow Beckham; Illustrated by Christina Romano. (Bloomington, Indiana University Press, 1974. 178p., illus. $6.50)

The teller of tall tales in the Rogue River wilderness has been dead for forty years now, but many of his yarns, still remembered by his friends and acquaintances, have been collected in this unique volume. Outrageous and entertaining, the stories fall into three cycles — the adventures of Grandfather Ike, Father Sampson, and of Hathaway himself. Hathaway — a romantic and lovely name for a small, ill-formed man who suffered the speech impediment commonly caused by a harelip. As the editor points out, Jones probably discovered that "his keen wit and fabricated adventures brought a chuckle to his associates and acceptance to himself." He was "proud of of the distinction of being the biggest liar in the country," and it would be hard indeed to top his imaginative creations. Considering the miraculous escapes he so vividly narrated, it is sad that he did not meet his end in a glorious or outlandish way, but by being thrown from his mule into a rocky gorge.

Christina Romano has provided suitably impossible sketches for these impossible yarns, but since it would be futile to attempt Jones' unique speech and delivery, the editor has wisely been satisfied to retell rather than to recreate the narratives.

RECONSTRUCTION IN INDIAN TERRITORY; a Story of Avarice, Discrimination, and Opportunism, by M. Thomas Bailey. (Port Washington, N.Y., Kennikat Press, 1972. 225p., maps. National University Publications, Series in American Studies. $11.50)

To say that the reconstruction was a disaster piled upon a disaster for the Indians of the Five Civilized Tribes is almost an understatement. Already largely uprooted from their ancestral homes, they had made the

best of their lot and begun to build a prosperous and viable society, complete with administrative and judicial systems, business establishments and schools. The Civil War found most of them in a precarious position; they wished to remain neutral, but most of their annuity money was invested in the South, their agents favored the South, and the North abandoned them. Many did remain loyal; however, when hostilities ended the Federal Government largely ignored the loyal Indians, and in coming to terms with the various tribes forced them to give up part of the lands they had been granted as recompense for leaving their eastern homes.

The author states that this is the first one-volume comprehensive synthesis of reconstruction in Indian territory, and for many it will come as a shocking revelation. A nine-page bibliography and a good index add to the value of the work.

THE INDIAN HISTORY OF THE MODOC WAR, by Jeff C. Riddle. (Eugene, Oregon, Union Press, 1974. 295p., illus., ports., wacsims. cloth $6.95, paper $3.95)

Except for a few minor omissions (though I do not understand why the list of illustrations was left out) this reprint is presented exactly as it was first published in 1914, and the quality of reproduction is excellent. A comparison to two of the early printings (which differed in pagination and illustrations) showed it to be as good as the better of the two.

Although Riddle's book received scant attention and mixed reviews when it first appeared, modern historians have recognized its value and will be glad to know that it is again in print.

A HISTORY OF THE ORIGINAL PEOPLES OF NORTHERN CANADA, by Keith J. Crowe. (Montreal, Arctic Institute of North America, McGill-Queen's University Press, 1974. 226p., illus., ports., maps. A Technical Report of the Man in the North Project. cloth $7.50, paper $4.00)

One of the goals set by the Man in the North Conference of 1970 was the production of a history of the original peoples of Northern Canada which would be written from the viewpoint of those people rather than from the European approach. Keith Crowe has the background, experience, and skill necessary for the task, and although he deprecates his achievement he makes a valuable contribution. He wrote the history "as a classroom text for northern native students of early teenage," and began with pre-history, describing what is known of the early settlers, and telling the effect of the later invaders on the way of life that had evolved. The fur trappers and traders, the gold rush and the missionaries, the gun that decimated wildlife while smallpox and other alien diseases decimated the natives, are described in the story of how the original peoples gradually and sometimes painfully became a part of what we call the twentieth century. In short, this history may have been written as a school text, but it contains lessons which will benefit any child or adult who scans its pages.

BUENOS DIAS TIJUANA, by June Nay Summers. (Ramona, CA., Ballena Press, 1974. 50p., illus. paper, $1.50)

If you have ever visited or wanted to visit Tijuana you may like to read this brief story of how it may have been and how it grew and developed. The style is a little breathless and

forced in its determinedly colorful figures of speech, but the author has provided a readable capsule history of Ti-Wan (By-the-Sea), Teguana (Place-without-Food) or Ticuan (Son-of-Turtle), the raucous border town now evolving into a sober industrial center.

HARPOON OF THE HUNTER, by Markoosie; Illustrations by Germaine Arnaktauyok. (Montreal, McGill-Queen's University Press, 1970. 81p., illus., cloth $4.95; paper, $1.50)

Written originally in the Eskimo language for **Inuttituut** (Eskimo Way) and translated by the author for publication in book form, this is "the first piece of Eskimo fiction to be published in English." It is the story of a young Eskimo whose village was threatened by a mad bear and who suddenly became a man in the face of danger and hardship. Straightforward in style and plot, it is peculiarly affecting — once started it is hard to lay aside. The reader is completely caught up in the description of the arctic world and the conditions under which Kamik and his companions lived and, unfortunately, too often died.

The first 1970 printing was in hardcover; the paperback edition will make it more widely available for individual and small libraries, including children's libraries.

THE STORY OF MINING IN NEW MEXICO, by Paige W. Christiansen; Illustrated by Neila M. Pearson. (Socorro, N.M., New Mexico Bureau of Mines & Mineral Resources, 1974. Scenic Trips to the Geologic Past no. 12. 112p., illus., maps. paper, $2.50)

The well written and absorbing chapters which open this story of New Mexico mining give the Indian and Spanish background, describe conditions under Mexican rule and the early years of American domination and relate many legends of rich and hidden treasures, from the earliest fables of the Seven Golden Cities of Cibola to the lost mine at Mineral Springs.

Although the first American gold rush was made in New Mexico in 1828 to what became Dolores, it was not until the latter half of the century that technology became equal to the mineral bearing rock, and even then mining was largely a matter of "individual miners pitting their skill against fickle nature, of reckless speculation, small companies and small boom camps. After 1900, mining in New Mexico entered the industrial age," and the emphasis shifted from precious metals to mineral and petroleum. In the decade of the sixties "the production of copper alone (approximately $225,000,000) was valued at more than double the total production of all mineral products in New Mexico prior to 1900." But statistics do not reflect the romantic, exciting, free-wheeling world of the mine — or the back-breaking toil and the lonely, primitive life.

Text and photographs are printed in dark brown on tan paper, and, since the photographs are largely contemporary, details are not clear. The line drawings are attractive, but one wishes for black and white rather than white on a brown background.

A PRIMER FOR PICKLES, a Reader for Relishes, by Ruby Charity Stark Guthrie and Jack Stark Gutherie. Drawings by Richard Calvo. (San Francisco, 101 Productions, 1974. 144p., illus. paper, $3.95; hardcover $7.95)

Dedicated to Peregrine Pickle (who could fault **that?**) and filled with handy hints for harried housewives (e.g., "Witches may have gotten away with using an iron pot, but remember what **they** were cooking") this lighthearted and knowledgeable volume is well-packed with fresh, crisp, delightfully seasoned information to match the potpourri of recipes it contains. From "Shubert's Uncooked Relish Symphony" to "Mad-Melody Pickles" you will find lots of fun and many temptingly tasty titles.

U. S. v. RICHARD M. NIXON: The Final Crisis, by Frank Mankiewicz. (New York, Quadrangle/The New York Times Book Co., 1974. 276p. $8.95)

The author of **PERFECTLY CLEAR: Nixon from Whittier to Watergate** has in this sequel carried the dramatic story up to the passage of the Article of Impeachment. He argues with considerable force that the process, which led from the appointment of a Special Prosecutor through the enquiries of the House Judicial Committee and the constant appeals to the courts up to the historic vote on those Articles, was primarily a legal proceeding and not a political event. He states that "among all the actors in the great drama there was little consciousness that history was being written" and that he has "set forth the acts of individuals doing their jobs." Precisely because the legal process is deliberate and careful, the gathering of evidence and weighing of facts took many months, months which, because of the tension resulting from the incredible spectre of a President accused of betraying his office, seemed to drag interminably.

This is the carefully researched and clearly written story of how the American constitutional system, using only the powers inherent in its own make-up, was able to meet the challenge of corruption in high places and vindicate its effectiveness. It, with its predecessor volume, will amply repay a careful perusal.

TALES AND TRADITIONS OF THE ESKIMO, by Henrik Rink. Translated from the Danish by the author, with a new Introduction by Helge Larsen. (Montreal, McGill-Queen's University Press, 1974. 472p., illus. $20.00)

This reprint of the 1875 edition (complete with the original title-page and folded-page illustrations by Eskimos) will be welcomed by libraries not able to acquire it earlier. Rink, a student of natural science who held a doctor's degree in chemistry, worked in Greenland as a geologist and cartographer. Appointed Royal Inspector of South Greenland, he became so interested in the native peoples that he devoted his time to their welfare and culture. Since he felt that their oral tradition was important he learned their language and transcribed a number of their tales, publishing with them a lengthy and remarkably perceptive essay on their culture and heritage. An anthropologist ahead of his time, he produced a work which is still valid today.

THE ESKIMO STORYTELLER; Folktales from Noatak, Alaska, compiled by Edwin S. Hall, Jr. Drawings by Claire Fejes. (Knoxville, the University of Tennessee Press, 1975. 491p., illus., $18.50)

The Halls made many trips to the Arctic and established a warm rapport with the Eskimo people of Noatak. The 190 folktales of this collection represent the repertoire of two extraordinary story tellers, trans-

lated by an interpreter and transcribed unedited.

Dr. Hall has, however, supplied extensive background material on the natives and their current way of life, and he has referenced the motifs of each story to a table drawn from Stith Thompson's **Motif-Index of Folk Literature** and to about 70 other studies of Eskimo life and culture. He has also included a discussion of how the tales are learned and narrated, what serious purposes they may have served, an analysis of the content, and fifteen tables which categorize the tales by different criteria, e.g. "Crime in Social Terms," "Types of Punishment," "Use of Magic Powers," etc. This study is an important addition to our knowledge of an oral tradition that is fast vanishing.

IPANI ESKIMOS; A Cycle of Life in Nature, by James K. Wells. [Illustrations by Robert Mayokok] (Caldwell, Idaho, Printed by the Caxton Printers for Alaska Methodist University, 1974. 110p., illus. $6.00; paper $4.00)

Mr. Wells states in his foreword that **Ipani** is the name used to designate the Eskimos who "lived in the traditional way before the white man came." The second son of Ipani parents whose life-style changed even more after the family moved to Noorvik on the new reservation in 1914, he became a reindeer herder (as his parents had been) after eight years of school. In this volume he tries to re-create the life of the "long-time ago" peoples month by month from January to December, describing how they fished and hunted, endured hardships and privation. To the Ipani Eskimos the months were determined by the lunar cycle, and each cycle bore a name which was descriptive of its most important characteristic. Mr. Wells compresses the thirteen lunar months into our traditional twelve, and describes the never-ending struggle to provide food, clothing and shelter for survival in the world's least hospitable terrain. At the end he describes the traditional hunting equipment and speaks of the changes caused by the coming of the white man. He gives very little in the way of folklore or folk history; now a lay minister for a church in Selawik, he regards the medicine men as essentially evil and possessing control over only evil forces.

LETTERS TO HOWARD; An Interpretation of the Alaska Native Land Claims, by Frederick Seagayuk Bigjim and James Ito-Adler. (Anchorage, Alaska, Alaska Methodist University Press, 1974. 115p., port. paper $5)

The authors used pseudonyms in signing these letters, which purport to be chiefly written by an elderly Eskimo learning English from an erstwhile VISTA volunteer with AN ACT (Public Law 92-203) as a text. Actually Fred Bigjim and Jim Ito-Adler were graduate Teaching Fellows at Harvard, and the letters are a deceptively innocent mask for a serious and highly intelligent probe of the implications and ramifications of the Alaska Natives Land Claims Act for both the present and future of the Natives. The authors intersperse the letters with sections of AN ACT, as they always cite it, and shrewdly point out the ambiguities, inconsistencies, and inadequacies which make it virtually impossible that it will truly result in "a fair and just settlement" for the Natives.

In fact, after perusing the LETTERS, the reader hopes that Fred and Jim are taking their graduate degrees in Law, because the Natives are surely going to need some good legal counsel.

VOYAGES TO HAWAII BEFORE 1860: A Record, Based on Historical Narratives in the Libraries of the Hawaiian Mission Children's Society and the Hawaiian Historical Society, Extended to March 1860. Compiled by Bernice Judd; enlarged and edited by Helen Yonge Lind. (Hawaii, The University Press of Hawaii for Hawaiian Mission Children's Society, 1974. 129p. $10.00)

Miss Judd, for thirty-three years Librarian of the Hawaiian Mission Children's Society, published the first edition of this work in 1929. From then until her death she continued to note further entries, and Miss Lind has incorporated these changes and, by her own citations, "expanded the book by about one-third."

The study is limited to source material giving something beyond a name and date, published before 1860, and held in the library of the Society, although a very few exceptions to these guidelines have been made. Section III is a numbered bibliography of the publications indexed; material added is inserted in alphabetical position and given the number of the preceeding item suffixed by **a.** Section I is a chronological list of vessels which visited the islands from 1778 to March 5, 1860, and Section II is an alphabetical list of all vessels and all persons mentioned. Names of vessels on which the persons arrived are given along with dates; captains are named for vessels, as are the dates of the voyage. In both sections of the appropriate bibliographic section code or codes allow the reader to ascertain the source of the information.

The meticulous and well-printed study is a fitting tribute to a well-loved colleague. While a reading of the Preface will suggest additional research in other libraries which might increase the number of entries, no one can fault this excellent bibliographic study.